







## P R E F A C E.

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THE present work is designed to supply a want that has been long felt by most persons engaged in classical tuition. Hitherto we have had no work in the English language which exhibited, in a form adapted to the use of young pupils, the results of the labours of modern scholars in the various subjects included under the general term of Greek and Roman Antiquities. The "Dictionary of Greek and Roman Antiquities" is intended for the more advanced student, and contains, moreover, information on a vast variety of subjects, which is not required by those who are commencing their classical studies. It has therefore been supposed, that an Abridgement of that work, illustrating the Greek and Roman writers usually read in the lower classes of our public schools, and omitting all such matters as are of no use to the young student, might prove an acceptable addition to our school-literature. In fact, the Abridgement was undertaken at the suggestion of the head-master of one of our great public schools, and no pains have been spared to adapt it to the class of persons for whom it is more especially intended. Conciseness and clearness have been chiefly studied; all discussions on doubtful and controverted subjects have been omitted; and such of the articles as are susceptible of it have been illustrated by woodcuts from ancient works of art.

Though this work has been drawn up chiefly for the use of the lower forms in our public schools, the wants of another class of persons have also been consulted. It is believed that the work will be found to be of no small assistance to those who have not studied the Greek and Roman writers, but who frequently need information on many points connected with Greek and Roman Antiquities. Care has been taken not to presume too much on the knowledge of the



## PREFACE.

reader; and it is therefore hoped, that most of the articles may be read with advantage and profit by persons who are unacquainted with the classical writers.

It should be borne in mind, that this work does not profess to give an abridged account of *all* the subjects which are comprised in the larger work. On many matters, such as those relating to Jurisprudence, and several departments of Art, the reader must refer for information to the other Dictionary. On many subjects likewise, which are contained in this Abridgement, only the most important facts are stated; those who desire more detailed information, and an account of the conflicting views held by modern scholars on certain points, must consult the original work. In such cases the present work will serve as a convenient introduction to the other, and will enable the student to use the latter with *more* advantage and profit than he would otherwise have been able to do. It has been considered unnecessary to give in this Abridgement references to ancient and modern writers, as they are not required by the class of persons for whose use the book is designed, and they are to be found in the original work.

WILLIAM SMITH.

*London, May 20th, 1845.*

## GREEK AND ROMAN ANTIQUITIES.

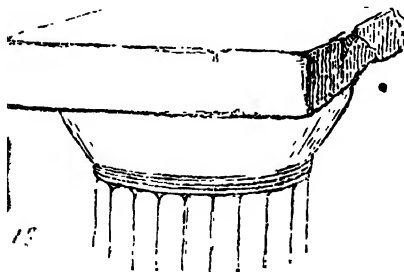
**A'BACUS** (ἀβάξ), denoted primarily a square tablet of any description, and was hence employed in the following significations:—

1. A table, or side-board, chiefly used for the display of gold and silver cups, and other kinds of valuable and ornamental utensils. The use of abaci was first introduced at Rome from Asia Minor after the victories of Cn. Manlius Vulso, B. C. 187, and their introduction was regarded as one of the marks of the growing luxury of the age.

2. A draught-board or chess-board.

3. A board used by mathematicians for drawing diagrams, and by arithmeticians for the purposes of calculation.

4. In architecture, the flat square stone which constituted the highest member of a column, being placed immediately under the architrave.



**ABOLLA**, a cloak chiefly worn by soldiers, and thus opposed to the toga, the garb of peace. [Toga.] The abolla was used by the lower classes at Rome, and consequently by the philosophers who affected severity of manners and life.



**ABROGA'TIO.** [Lex.]

**ABSOLU'TIO.** [Jurf.]

**ACA'TIUM** (ἀκάτιον, a diminutive of ἀκάτος), a small vessel or boat used by the Greeks, which appears to have been the

## ACCUBATIO.

same as the Roman *scapha*. The *Acatia* were also sails adapted for fast sailing.

**ACCENSUS.** 1. A public officer, who attended on several of the Roman magistrates. He anciently preceded the consul who had not the fasces, which custom, after being long disused, was restored by Julius Cæsar in his first consulship. Accensi also attended on the governors of provinces. 2. The accensi were also a class of soldiers in the Roman army, who were enlisted after the full number of the legion had been completed, in order to supply any vacancies that might occur in the legion. They were taken, according to the census of Servius Tullius, from the fifth class of citizens, and were placed in battle in the rear of the army, behind the triarii.

**ACCLAMATIO**, was the public expression of approbation or disapprobation, pleasure or displeasure, by loud acclamations. On many occasions, there appear to have been certain forms of acclamations always used by the Romans; as, for instance, at marriages, *Io Hymen, Hymenæe*, or *Talassio*; at triumphs, *Io Triumphe*; at the conclusion of plays, the last actor called out *Plaudite* to the spectators; orators were usually praised by such expressions as *Bene et præcure*, *Belle et festive*, *Non potest melius*, &c.

**ACCUBATIO**, the act of reclining at meals. The Greeks and Romans were accustomed, in later times, to recline at their meals; but this practice could not have been of great antiquity in Greece, since Homer always describes persons as sitting at their meals; and Isidore of Seville, an ancient grammarian, also attributes the same custom to the ancient Romans. Even in the time of the early Roman emperors, children in families of the highest rank used to sit together, while their fathers and elders reclined on couches at the upper part of the room. Roman ladies continued the practice of sitting at table, even after the recumbent position had become common with the other sex. It appears to have been considered more decent, and more agreeable to the severity and purity of ancient manners for women to sit, more especially if many persons were present. But,

## ACERRA.

on the other hand, we find cases of women reclining, where there was conceived to be nothing bold or indelicate in their posture. Such is the case in the following woodcut, which seems intended to represent a scene of matrimonial felicity. The husband and



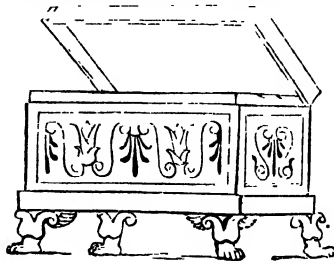
A CUBATIO, ACT OF RECLINING.

wife recline on a sofa; their two sons are in front of them; and several females and a boy are performing a piece of music for the entertainment of the married pair.

For an account of the disposition of the couches, and of the place which each guest occupied in a Greek and Roman entertainment, see SYMPOSIUM and TRICLINIUM.

**ACCUSATOR, ACCUSATIO.** [JURIDEX.]

**ACERRA** (θυμιατήριον, λαβανωτορίς), the incense-box or censor used in sacrifices.



The acerra was also a small moveable altar placed before the dead, on which per-

fumes were burnt. The use of acerrae at funerals was forbidden by a law of the Twelve Tables as an unnecessary expense.

ACIES. [EXERCITUS.]

ACINACES (ἀκινᾶκης), a Persian sword, whence Horace speaks of the *Medus acinares*. The acinares was a short and straight weapon, and thus differed from the Roman *sica*, which was curved. It was worn on the right side of the body, whereas the Greeks and Romans usually had their swords suspended on the left side. The form of the acinares, with the mode of wearing it, is illustrated by the following Persepolitan figures.



ACINAKES, PERSIAN SWORD.

ACIIS, a kind of dart with a leathern thong attached to it. [AMENTUM.]

ACROAMA (ἀκρόαμα), which properly means any thing heard, was the name given to a concert of players on different musical instruments, and also to an interlude performed during the exhibition of the public games. The word is also applied to the actors and musicians who were employed to amuse guests during an entertainment, and is sometimes used to designate the anagnostac. [ANAGNOSTES.]

ACROPOLIS (ἀκρόπολις). In almost all Greek states, which were usually built upon a hill, rock, or some natural elevation,

there was a castle or a citadel, erected upon the highest part of the rock or hill, to which the name of *Acropolis*, higher or upper city, was given. Thus we read of an acropolis at Athens, Corinth, Argos, Messene, and many other places. The Capitolium at Rome answered the same purpose as the Acropolis in the Greek cities; and of the same kind were the tower of Agathocles at Utica, and that of Antonia at Jerusalem.

ACROTE/RIUM (ἀκρωτήριον), signifies the extremity of any thing, and was applied by the Greeks to the extremities of the prow of a vessel (ἀκροστόλιον), which were usually taken from a conquered vessel as a mark of victory: the act of doing so was called ἀκρωτηριάζειν.

ACTA DIURNA (proceedings of the day), was a kind of gazette or newspaper published daily at Rome, under the authority of the government. It contained an account of the proceedings of the public assemblies, of the law courts, of the punishment of offenders, and a list of births, marriages, deaths, &c. The proceedings of the public assemblies and the law courts were obtained by means of reporters (*actuarii*). The proceedings of the senate (*acta senatus*) were not published till the time of Julius Cæsar, but this custom was prohibited by Augustus. An account of the proceedings of the senate was still preserved, though not published, and some senator seems to have been chosen by the emperor to compile the account. The *Acta Diurna*, which were also called *Acta populi*, *Acta publica*, *Acta urbana*, and by the simple name of *Acta*, were frequently consulted and appealed to by later historians.

ACTA SENATUS. [ACTA DIURNA.] ACTIA (ἄκτια), a festival celebrated every three years at Actium in Epeirus, with wrestling, horse-racing, and sea-fights, in honour of Apollo. There was a celebrated temple of Apollo at Actium. After the defeat of Antony off Actium, Augustus enlarged the temple, and instituted games to be celebrated every five years in commemoration of his victory.

ACTIO, is defined by a Roman jurist to be the right of pursuing by judicial means what is a man's due.

The old actions of the Roman law were called *legis actiones* or *legitimæ*, either because they were expressly provided for by the laws of the Twelve Tables, or because they were strictly adapted to the words of the laws, and therefore could not be varied. But these forms of action gradually fell into disuse, in consequence of the excessive nicety required, and the failure consequent on the slightest error in the pleadings, and they were eventually abolished by the Lex Acbutia, and two Leges Juliae, except in a few cases.

In the old Roman constitution, the knowledge of the law was most closely connected with the institutes and ceremonial of religion, and was accordingly in the hands of the patricians alone, whose aid their clients were obliged to ask in all their legal disputes. App. Claudius Caecus, perhaps one of the earliest writers on law, drew up the various forms of actions, probably for his own use and that of his friends: the manuscript was stolen or copied by his scribe Cn. Flavius, who made it public; and thus, according to the story, the plebeians became acquainted with those legal forms which hitherto had been the exclusive property of the patricians. After the abolition of the old legal actions, a suit was prosecuted in the following manner:—

An action was commenced by the plaintiff summoning the defendant to appear before the praetor or other magistrate who had *jurisdictio*: this process was called *in jus vocatio*; and, according to the laws of the Twelve Tables, was in effect a dragging of the defendant before the praetor, if he refused to go quietly; and although this rude proceeding was somewhat modified in later times, we find in the time of Horace that if the defendant would not go quietly, the plaintiff called on any bystander to witness, and dragged the defendant into court. The parties might settle their dispute on their way to the court, or the defendant might be bailed by a vindex. The vindex must not be confounded with the vades. This settlement of disputes on the way was called *transactio in via*, and serves to explain a passage in St. Matthew, v. 25.

When before the praetor, the parties were said *jure agere*. The plaintiff then prayed for an action, and if the praetor allowed it (*dabat actionem*), he then declared what action he intended to bring against the defendant, which he called *edere actionem*. This might be done in writing, or orally, or by the plaintiff taking the defendant to the *album* [ALBUM], and showing him which action he intended to rely on. As the *formulae* on the album comprehended, or were supposed to comprehend, every possible form of action that could be required by a plaintiff, it was presumed that he could find among all the *formulae* some one which was adapted to his case; and he was, accordingly, supposed to be without excuse if he did not take pains to select the proper *formulae*. If he took the wrong one, or if he claimed more than his due, he lost his cause (*causa cadebat*); but the praetor sometimes gave him leave to amend his claim or *intentio*. It will be observed, that as the *formulae* were so numerous and comprehensive, the plaintiff had only to select the *formulae* which he supposed to be suitable to his case, and it would require no further variation than the insertion of the names of the parties and of the thing claimed, or the subject-matter of the suit, with the amount of damages, &c., as the case might be.

When the praetor had granted an action, the plaintiff required the defendant to give security for his appearance before the praetor (*in jure*) on a day named, commonly the day but one after the *in jus vocatio*, unless the matter in dispute was settled at once. The defendant, on finding a surety, was said *vades dare*, *vadimonium promittere*, or *facere*; the surety, *vus*, was said *spondere*; the plaintiff, when satisfied with the surety, was said *vadari reum*, to let him go on his sureties, or to have sureties from him. When the defendant promised to appear *in jure* on the day named, without giving any surety, this was called *vadimonium purum*. In some cases, *recuperatores* [JUREX] were named, who, in case of the defendant making default, condemned him in the sum of money named in the *vadimonium*.

If the defendant appeared on the day appointed, he was said *vadimonium sistere*; if he did not appear, he was said *vadimonium deservisse*; and the praetor gave to the plaintiff the *honorum possessio*. Both parties, on the day appointed, were summoned by a crier (*praeco*), when the plaintiff made his claim or demand, which was very briefly expressed, and may be considered as corresponding to our declaration at law.

The defendant might either deny the plaintiff's claim, or he might reply to it by a plea, *exceptio*. If he simply denied the plaintiff's claim, the cause was at issue, and a *judex* might be demanded. The forms of the *exceptio*, also, were contained in the praetor's edict, or, upon hearing the facts, the praetor adapted the plea to the case.

The plaintiff might reply to the defendant's *exceptio*. The plaintiff's answer was called *replicatio*. If the defendant answered the *replicatio*, his answer was called *duplicatio*; and the parties might go on to the *triplicatio* and *quadruplicatio*, and even further, if the matters in question were such that they could not otherwise be brought to an issue.

A person might maintain or defend an action by his *cognitor* or *procurator*, or, as we should say, by his attorney. The plaintiff and defendant used a certain form of words in appointing a cognitor, and it would appear that the appointment was made in the presence of both parties. The cognitor needed not to be present, and his appointment was complete when by his acts he had signified his assent.

When the cause was brought to an issue, a *judex* or judges might be demanded of the praetor, who named or appointed a *judex*, and delivered to him the formula, which contained his instructions. The judges were said *duri* or *adlici*. So far the proceedings were said to be *in jure*: the prosecution of the *actio* before the *judex* requires a separate discussion. [JUDEX.]

ACTOR, signified generally a plaintiff. In a civil or private action, the plaintiff was often called *petitor*; in a public action (*causa publica*), he was called *accusator*. The defendant was called *reus*, both in pri-

vate and public causes: this term, however, according to Cicero, might signify either party, as indeed we might conclude from the word itself. In a private action, the defendant was often called *adversarius*, but either party might be called *adversarius* with respect to the other. Wards brought their actions by their guardian or tutor. *Peregrini*, or aliens, originally brought their action through their patronus; but afterwards in their own name, by a fiction of law, that they were Roman citizens. A Roman citizen might also generally bring his action by means of a *cognitor* or *procurator*. [ACTIO.]

Actor has also the sense of an agent or manager of another's business generally. The *actor publicus* was an officer who had the superintendence or care of slaves and property belonging to the state.

ACTORS on the stage. [HISTORIO.]

ACTUARIAE NAVES, transport-vessels, seem to have been built in a lighter style than the ordinary ships of burden, from which they also differed in being always furnished with oars, whereas the others were chiefly propelled by sails.

ACTUARI, short-hand writers, who took down the speeches in the senate and the public assemblies. In the debate in the Roman senate upon the punishment of those who had been concerned in the conspiracy of Catiline, we find the first mention of short-hand writers, who were employed by Cicero to take down the speech of Cato.

ACTUS, a Roman measure of length, also called *actus quadratus*, was equal to half a jugerum, or 14,400 square Roman feet. The *actus minimus*, or *simplex*, was 120 feet long, and four broad, and therefore equal to 480 square Roman feet. *Actus* was also used to signify a bridle-way.

ACUS (*βελόνη, βελονίς, ῥαπίς*), a needle, a pin.

Pins were made not only of metal, but also of wood, bone, and ivory. They were used for the same purposes as with us, and also in dressing the hair. The mode of plating the hair, and then fastening it with a pin or needle, is shown in the annexed figure of a female head. This fashion has

been continued to our own times by the females of Italy.



ACON, TEN USK. 101018281 EBF 7.7P.

**ADDICTI.** [NEXI.]

**ADFINES.** [AFFINES.]

**ADLECTI, or ALLECTI,** those persons under the empire who were admitted to the privileges and honours of the praetorship, quaestorship, aedileship, and other public offices, without having any duties to perform. The senators called *adlecti*, seem to have been the same as the conscripti.

**ADMISSIONALES**, chamberlains at the imperial court, who introduced persons to the presence of the emperor. They were divided into four classes; the chief officer of each class was called *proximus admissionum*; and the *proximi* were under the *magister admissionum*. Their duty was called *officium admissionis*. They were usually freedmen.

**ADOLESCENS**, was applied in the Roman law to a person from the end of his twelfth or fourteenth to the end of his twenty-fifth year, during which period a person was also called *adultus*. The word *adolescens*, however, is frequently used in a less strict sense in the Latin writers in referring to a person much older than the above-mentioned age.

**ADONIA** (Ἀδωνία), a festival celebrated in honour of Aphrodite and Adonis in most of the Grecian cities. It lasted two days, and was celebrated by women

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exclusively. On the first day they brought into the streets statues of Adonis, which were laid out as corpses; and they observed all the rites customary at funerals, beating themselves and uttering lamentations. The second day was spent in merriment and feasting; because Adonis was allowed to return to life, and spend half the year with Aphrodite.

**ADOPTIO**, adoption. 1. GREEK.—Adoption was called by the Athenians *εισποίησις*, or sometimes simply *ποίησις*, or *δέσις*. The adoptive father was said *ποιεῖσθαι*, *εισποιεῖσθαι*, or sometimes *ποιεῖν*; and the father or mother (for a mother after the death of her husband could consent to her son being adopted) was said *ἐκείν*: the son was said *ἐκποιεῖσθαι* with reference to the family which he left; and *εισποιεῖσθαι* with reference to the family into which he was received. The son, when adopted was called *ποιητός*, *εισποιητός*, or *δετός*, in opposition to the legitimate son born of the body of the father, who was called *γνήσιος*.

A man might adopt a son either in his lifetime or by his testament, provided he had no male offspring, and was of sound mind. He might also, by testament, name a person to take his property, in case his son or sons should die under age.

Only Athenian citizens could be adopted; but females could be adopted (by testament at least) as well as males.

The adopted child was transferred from his own family and demus into those of the adoptive father; he inherited his property, and maintained the sacra of his adoptive father. It was not necessary for him to take his new father's name, but he was registered as his son in the register of his phratría (φρατρίκον γραμματεῖον). Subsequently to this, it was necessary to enter him in the register of the adoptive father's demus (ληξιαρχικόν γραμματεῖον), without which registration it appears that he did not possess the full rights of citizenship as a member of his new demus.

2. ROMAN.—The Roman relation of parent and child arose either from a lawful marriage or from adoption. *Adoptio* was the general name which comprehended the two species, *adoptio* and *adrogatio*; and as

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the adopted person passed from his own familia into that of the person adopting, *adoptio* caused a *capitis diminutio*, and the lowest of the three kinds. [CAPUT.] Adoption, in its specific sense, was the ceremony by which a person who was in the power of his parent (*in potestate parentum*), whether child or grandchild, male or female, was transferred to the power of the person adopting him. It was effected under the authority of a magistrate (*magistratus*), the praetor, for instance, at Rome, or a governor (*praeses*) in the provinces. The person to be adopted was emancipated [MANCIPATIO] by his natural father before the competent authority, and surrendered to the adoptive father by the legal form called in *iure cessio*.

When a person was not in the power of his parent (*sui juris*), the ceremony of adoption was called *adrogatio*. Originally, it could only be effected at Rome, and only by a vote of the populus (*populi auctoritate*) in the comitia curiata (*lege curiata*); the reason of this being that the caput or status of a Roman citizen could not, according to the laws of the Twelve Tables, be effected except by a vote of the populus in the comitia curiata. Clodius, the enemy of Cicero, was adrogated into a plebeian family, in order to qualify himself to be elected a tribune of the plebs. Females could not be adopted by adrogatio. Under the emperors it became the practice to effect the adrogatio by an imperial rescript.

The effect of adoption was to create the legal relation of father and son, just as if the adopted son were born of the blood of the adoptive father in lawful marriage. The adopted child was intitled to the name and sacra privata of the adopting parent. A person, on passing from one gens into another, and taking the name of his new familia, generally retained the name of his old gens also, with the addition to it of the termination *anus*. Thus Aemilius, the son of L. Aemilius Paullus, upon being adopted by P. Cornelius Scipio, assumed the name of P. Cornelius Scipio Aemilianus, and C. Octavius, afterwards the emperor Augustus, upon being adopted by the testa-

## ADULTERIUM.

ment of his uncle the dictator, assumed the name of C. Julius Caesar Octavianus.

ADORATIO (*προσκύνησις*), adoration, was paid to the gods in the following manner:—The individual stretched out his right hand to the statue of the god whom he wished to honour, then kissed his hand, and waved it to the statue. The adoratio differed from the *oratio* or prayers, supplications, which were offered with the hands folded together. The adoration paid to the Roman emperors was borrowed from the Eastern mode of adoration, and consisted in prostration on the ground, and kissing the feet and knees of the emperor.

ADROGATIO. [ADOPTION.]

ADULTERIUM, adultery. 1. GREEK. Among the Athenians, if a man caught another man in the act of criminal intercourse (*μοιχεία*) with his wife, he might kill him with impunity; and the law was also the same with respect to a concubine (*παλλακή*). He might also inflict other punishment on the offender. It appears that there was no adultery, unless a married woman was concerned. The husband might, if he pleased, take a sum of money from the adulterer, by way of compensation, and detain him till he found sureties for the payment. The husband might also prosecute the adulterer in the action called *μοιχείας γραφή*. If the act of adultery was proved, the husband could no longer cohabit with his wife, under pain of losing his privileges of a citizen (*ἀτιμία*). The adulteress was excluded even from those temples which foreign women and slaves were allowed to enter; and if she was seen there, any one might treat her as he pleased, provided he did not kill her or mutilate her.

2. ROMAN. The word adulterium properly signifies, in the Roman law, the offence committed by a man's having sexual intercourse with another man's wife. *Stuprum* (called by the Greeks *φθορά*) signifies the like offence with a widow or virgin.

In the time of Augustus a law was enacted (probably about a. c. 17), entitled *Lex Julia de adulteriis coercendis*, which seems to have contained special penal provisions against adultery; and it is also not



improbable that, by the old law or custom, if the adulterer was caught in the fact, he was at the mercy of the injured husband, and that the husband might punish with death his adulterous wife.

By the Julian law, a woman convicted of adultery was mulcted in half of her dowry (*dos*) and the third part of her property (*bona*), and banished (*relegata*) to some miserable island, such as Seriphos, for instance. The adulterer was mulcted in half his property, and banished in like manner. This law did not inflict the punishment of death on either party; and in those instances under the emperors in which death was inflicted, it must be considered as an extraordinary punishment, and beyond the provisions of the Julian law.

The Julian law permitted the father (both adoptive and natural) to kill the adulterer and adulteress in certain cases, as to which there were several nice distinctions established by the law. If the wife was divorced for adultery, the husband was entitled to retain part of the dowry.

By a constitution of the Emperor Constantine, the offence in the adulterer was made capital.

**ADVERSA'RIA**, a note-book, memorandum-book, posting-book, in which the Romans entered memoranda of any importance, especially of money received and expended, which were afterwards transcribed, usually every month, into a kind of ledger. (*Tabulae justae, codex accepti et expensi.*)

**ADVERSA'RIUS**. [*Ἀδύναρις*.]

**ADU'NATI** (*Ἀδύνατοι*), were persons supported by the Athenian state, who, on account of infirmity or bodily defects, were unable to obtain a livelihood. The sum which they received from the state appears to have varied at different times. In the time of Lysias and Aristotle one obolus a day was given; but it appears to have been afterwards increased to two oboli. The bounty was restricted to persons whose property was under three minae; and the examination of those who were entitled to it belonged to the senate of the Five Hundred. Peisistratus is said to have been the first to introduce a law for the maintenance of those persons who had been mutilated in war.

**ADVOCATUS**, seems originally to have signified any person, who gave another his aid in any affair or business, as a witness for instance; or for the purpose of aiding and protecting him in taking possession of a piece of property. It was also used to express a person who in any way gave his advice and aid to another in the management of a cause; but the word did not signify the orator or patronus who made the speech in the time of Cicero. Under the emperors, it signified a person who in any way assisted in the conduct of a cause, and was sometimes equivalent to orator. The advocate's fee was then called *Honorarium*.

**A'DYTUM**. [*Τέμενον*.]

**AEDĒS**. [*Ἄῆς*; *Templum*.]

**AEDI'LES** (*Ἀγορανομοί*). The name of these functionaries is said to be derived from their having the care of the temple (*aedes*) of Ceres. The aediles were originally two in number: they were elected from the plebs, and the institution of the office dates from the same time as that of the tribunes of the plebs, B.C. 494. Their duties at first seem to have been merely ministerial; they were the assistants of the tribunes in such matters as the tribunes entrusted to them, among which are enumerated the hearing of causes of smaller importance. At an early period after their institution (B.C. 446), we find them appointed the keepers of the *senatus-consulta*, which the consuls had hitherto arbitrarily suppressed or altered. They were also the keepers of the *plebiscita*. Other functions were gradually entrusted to them, and it is not always easy to distinguish their duties from some of those which belong to the censors. They had the general superintendence of buildings, both sacred and private; under this power they provided for the support and repair of temples, curiae, &c., and took care that private buildings, which were in a ruinous state were repaired by the owners or pulled down. The care of the streets and pavements, with the cleansing and draining of the city, belonged to the aediles; and, of course, the care of the cloacae. They had the office of distributing corn among the plebs, but this distribution of corn at Rome must not be confounded with the duty of

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purchasing or procuring it from foreign parts, which was performed by the consuls, quaestors, and praetors, and sometimes by an extraordinary magistrate, as the praefectus annonae.

The aediles had to see that the public lands were not improperly used, and that the pasture grounds of the state were not trespassed on; and they had power to punish by fine any unlawful act in this respect. They had a general superintendence over buying and selling, and, as a consequence, the supervision of the markets, of things exposed to sale, such as slaves, and of weights and measures; from this part of their duty is derived the name under which the aediles are mentioned by the Greek writers (*ἀγορανόμοι*). It was their business to see that no new deities or religious rites were introduced into the city, to look after the observance of religious ceremonies, and the celebrations of the ancient feasts and festivals. The general superintendence of police comprehended the duty of preserving order, regard to decency, and the inspection of the baths and houses of entertainment. The aediles had various offices under them, as praecones, scribae, and viatores.

The AEDILES CURULES, who were also two in number, were originally chosen only from the patricians, afterwards alternately from the patricians and the plebs, and at last indifferently from both. The office of curule aediles was instituted B. C. 365, and, according to Livy, on the occasion of the plebeian aediles refusing to consent to celebrate the Ludi Maximi for the space of four days instead of three; upon which a senatus-consultum was passed, by which two aediles were to be chosen from the patricians. From this time four aediles, two plebeian, and two curule, were annually elected. The distinctive honours of the curule aediles were, the sella curulis, from whence their title is derived, the toga praetexta, precedence in speaking in the senate, and the jus imaginis. The curule aediles only had the jus edicendi, or the right of promulgating edicts; but the rules comprised in their edicts served for the guidance of all the aediles. The edicts of the curule aediles were founded on their authority as superin-

## AEDILES.

tendents of the markets, and of buying and selling in general. Accordingly, their edicts had mainly, or perhaps solely, reference to the rules as to buying and selling, and contracts for bargain and sale. The persons both of the plebeian and curule aediles were sacrosancti.

It seems that after the appointment of the curule aediles, the functions formerly exercised by the plebeian aediles were exercised, with some few exceptions, by all the aediles indifferently. Within five days after being elected, or entering on office, they were required to determine by lot, or by agreement among themselves, what parts of the city each should take under his superintendence; and each aedile alone had the care of looking after the paving and cleansing of the streets, and other matters, it may be presumed, of the same local character within his district. The other duties of the office seem to have been exercised by them jointly.

In the superintendence of the public festivals or solemnities, there was a further distinction between the two sets of aedile. Many of these festivals, such as those of Flora and Ceres, were superintended by either set of aediles indifferently; but the plebeian games were under the superintendence of the plebeian aediles, who had an allowance of money for that purpose; and the fines levied on the pecuarii, and others, seem to have been appropriated to these among other public purposes. The celebration of the Ludi Magni or Romani, of the Ludi Scenici, or dramatic representations, and the Ludi Megalesii, belonged specially to the curule aediles, and it was on such occasions that they often incurred a prodigious expense, with a view of pleasing the people, and securing their votes in future elections. This extravagant expenditure of the aediles arose after the close of the second Punic war, and increased with the opportunities which individuals had of enriching themselves after the Roman arms were carried into Greece, Africa, and Spain. Even the prodigality of the emperors hardly surpassed that of individual curule aediles under the republic; such as C. Julius Caesar, the dictator, P. Cornelius Lentulus Spithur, and, above

all, M. Aemilius Scaurus, whose expenditure was not limited to bare show, but comprehended objects of public utility, as the reparation of walls, dock-yards, ports, and aqueducts.

In A. C. 45, Julius Caesar caused two curule aediles and four plebeian aediles to be elected; and thenceforward, at least so long as the office of aedile was of any importance, six aediles were annually elected. The two new plebeian aediles were called *Cereales*, and their duty was to look after a supply of corn. Though their office may not have been of any great importance after the institution of a *praefectus annonae* by Augustus, there is no doubt that it existed for several centuries, and at least as late as the time of the emperor Gordian.

The aediles belonged to the class of the *minores magistratus*. The plebeian aediles were originally chosen at the *comitia centuriata*, but afterwards at the *comitia tributa*, in which *comitia* the curule aediles also were chosen. It appears that until the *lex annalis* was passed (A. C. 180) a Roman citizen might be a candidate for any office after completing his twenty-seventh year. This law fixed the age at which each office might be enjoyed, and it seems that the age fixed for the aedileship was thirty-seven.

The aediles existed under the emperors; but their powers were gradually diminished, and their functions exercised by new officers created by the emperors. After the battle of Actium, Augustus appointed a *Praefectus urbi*, who exercised the general police, which had formerly been one of the duties of the aediles. Augustus also took from the aediles, or exercised himself, the office of superintending the religious rites, and the banishing from the city of all foreign ceremonials; he also assumed the superintendence of the temples, and thus may be said to have destroyed the aedileship by depriving it of its old and original function. The last recorded instance of the splendours of the aedileship is the administration of Agrippa, who volunteered to take the office, and repaired all the public buildings and all the roads at his own expense, without drawing anything from the treasury. The aedileship had, however, lost

its true character before this time. Agrippa had already been consul before he accepted the office of aedile, and his munificent expenditure in this nominal office was the close of the splendour of the aedileship. Augustus appointed the curule aediles specially to the office of putting out fires, and placed a body of 600 slaves at their command; but the *praefecti vigili* afterwards performed this duty. They retained, under the early emperors, a kind of police, for the purpose of repressing open licentiousness and disorder. The *coloniae*, and the *municipia* of the later period, had also their aediles, whose numbers and functions varied in different places. They seem, however, as to their powers and duties, to have resembled the aediles of Rome. They were chosen annually.

**AEDI'TUI, AEDI'TUMI, AEDI'TIMI** (called by the Greeks *νεωκόροι*, *ῥακοροι*, and *ὄροῤακοροι*), were persons who took care of the temples, attended to the cleaning of them, &c. They appear to have lived in the temples, or near them, and to have acted as eiceronic to those persons who wished to see them. Subsequently among the Greeks, the menial services connected with this office were left to slaves, and the persons called *νεωκορι* became priestly officers of high rank, who had the chief superintendence of temples, their treasures, and the sacred rites observed in them.

**AEGIS** (*Aĩγίς*) signifies, literally, a goat-skin.

According to ancient mythology, the aegis worn by Zeus was the hide of the goat Amaltheia, which had suckled him in his infancy. Homer always represents it as part of the armour of Zeus, whom on this account he distinguishes by the epithet *aegis-bearing* (*αĩγίλοχος*). He, however, asserts, that it was borrowed on different occasions both by Apollo and Athena.

The aegis was connected with the shield of Zeus, either serving as a covering over it, or as a belt by which it was suspended from the right shoulder. Homer accordingly uses the word to denote not only the goat-skin, which it properly signified, but also the shield to which it belonged.

The aegis was adorned in a style corre-

sponding to the might and majesty of the father of the gods. In the middle of it was fixed the appalling Gorgon's head, and its border was surrounded with golden tassels (*θήραι*), each of which was worth a hecatomb.

The aegis is usually seen on the statues of Athena, in which it is a sort of scarf fall-



THIS AEGIS AS WORN BY ATHENA MINERVA.

AENEATORRES, were those who blew upon wind instruments in the Roman army; namely, the *buccinatores*, *cornicines*, and *tubicines*. They were also employed in the public games.

AERA, a point of time from which subsequent or preceding years may be counted. The Greeks had no common aera till a comparatively late period.

The Athenians reckoned their years by the name of the chief archon of each year, whence he was called *archon eponymus* (*ἄρχων ἐπώνυμος*); the Lacedaemonians by one of the ephors, and the Argives by the chief priestess of Hera, who held her office for life.

The following acras were adopted in later times:—1. The aera of the Trojan war

ing obliquely over the right shoulder, so as to pass round the body under the left arm. The serpents of the Gorgon's head are transferred to the border of the skin. (See the left-hand figure in the cut.) The later poets and artists represent the aegis as a breastplate covered with metal in the form of scales. (See the right-hand figure.)



(B. C. 1184), which was first made use of by Eratosthenes. 2. The Olympic aera, which began B. C. 776. 3. The Philippic or Alexandrian aera, which began B. C. 323. 4. The aera of the Seleucidæ, which began in the autumn of B. C. 312. 5. The acras of Antioch, of which there were three, but the one in most common use began in November, B. C. 49.

The Romans reckoned their years from the foundation of the city (*ab urbe condita*), in the time of Augustus and subsequently; but in earlier times the years were reckoned by the names of the consuls. We also find traces of an aera from the banishment of the kings; and of another from the taking of the city by the Gauls. The date of the foundation of Rome is given differently by

different authors. That which is most commonly followed is the one given by Varro, which corresponds to A. C. 753. It must be observed, that 753 A. U. C. is the first year before, and 754 A. U. C. the first year after, the Christian æra. To find out the year A. C. corresponding to the year A. U. C., subtract the year A. U. C. from 754; thus, 605 A. U. C. = 149 A. C. To find out the year A. D., corresponding to the year A. U. C., subtract 753 from the year A. U. C.; thus, 767 A. U. C. = 14 A. D.

**AERARIII**, those citizens of Rome who did not enjoy the perfect franchise, *i. e.* those who corresponded to the *isoteles* and *atimi* at Athens. The name is a regular adjective formed from *aes* (bronze), and its application to this particular class is due to the circumstance that, as the *aerarii* were protected by the state without being bound to military service, they naturally had to pay the *aes militare*, which was thus originally a charge on them. The persons who constituted this class were either the inhabitants of other towns which had a relation of isopolity with Rome (the *inquilini*), or clients and the descendants of freedmen. The decemvirs enrolled in the tribes all who were *aerarii* at that time; and when the tribes comprised the whole nation, the degradation of a citizen to the rank of an *aerarian* (which was called *aerarium facere*; *referre aliquem in aerarios*; or in *tabulas Cueritum referri jubere*), might be practised in the case of a patrician as well as of a plebeian. Hence, *aerarii* came to be used as a term of reproach. Respecting the *Tribuni Aerarii*, see **TRIBUNUS**.

**AERARIUM**, the public treasury at Rome. After the banishment of the kings, the temple of Saturn was used as the place for keeping the public treasure, and it continued to be so till the later times of the empire. Besides the public money the standards of the legions were deposited in the *aerarium*, and also all decrees of the senate were entered there in books kept for the purpose.

The *aerarium* was divided into two parts: the *common* treasury, in which were deposited the regular taxes, and which was made use of to meet the ordinary expenditure of

the state; and the *sacred* treasury (*aerarium sanctum, sanctius*), which was never touched except in cases of extreme peril. The twentieth part of the value of every slave who was enfranchised, and some part of the plunder of conquered nations, were deposited in the sacred treasury. Augustus established a separate treasury under the name of *aerarium militare*, to provide for the pay and support of the army; and he imposed several new taxes for that purpose.

The *aerarium*, the public treasury, must be distinguished from the *fiscus*, the treasury of the emperors. [**FISCUS**.]

The charge of the treasury was originally entrusted to the quaestors and their assistants, the *tribuni aerarii*; but in B. C. 49, when no quaestors were elected, it was transferred to the aediles, in whose care it appears to have been till B. C. 28, when Augustus gave it to the praetors, or those who had been praetors. Various changes were made by the early emperors, as to the charge of the *aerarium*, but it was eventually entrusted to officers called praefects, who appear to have held their office for two years.

**AES** (χαλκός), properly signifies a compound of copper and tin, corresponding to what we call *bronze*. It is incorrect to translate it *brass*, which is a combination of copper and zinc, since all the specimens of ancient objects, formed of the material called *aes*, are found upon analysis to contain no zinc.

The employment of *aes* was very general among the ancients; money, vases, and utensils of all sorts, being made of it. All the most ancient coins in Rome and the old Italian States were made of *aes*, and hence money in general was called by this name. For the same reason we have *aes alienum*, meaning *debt*, and *aera* in the plural, *pay to the soldiers*. The Romans had no other coinage except bronze or copper (*aes*), till B. C. 269, five years before the first Punic war, when silver was first coined; gold was not coined till sixty-two years after silver.

The first coinage of *aes* is usually attributed to Servius Tullius, who is said to have stamped the money with the image of cattle (*pecus*), whence it is called *pecunia*.

According to some accounts, it was coined from the commencement of the city, and we know that the old Italian states possessed a bronze or copper coinage from the earliest times.

The first coinage was the *as* [As], which originally was a pound weight; but as in course of time the weight of the *as* was reduced not only in Rome, but in the other Italian states, and this reduction in weight was not uniform in the different states, it became usual in all bargains to pay the asses according to their weight, and not according to their nominal value. The *aes grave* was not the old heavy coins as distinguished from the lighter modern; but it signified any number of copper coins reckoned according to the old style, by weight. There was, therefore, no occasion for the state to suppress the circulation of the old copper coins, since in all bargains the asses were not reckoned by tale, but by weight.

Brnze or copper (*χαλκός*) was very little used by the Greeks for money in early times. Silver was originally the universal currency, and copper appears to have been seldom coined till after the time of Alexander the Great. The copper coin was called *Chalcous* (*χαλκοῦς*). The smallest silver coin at Athens was the quarter-obol, and the chalcous was the half of that, or the eighth of an obol. In later times, the obol was coined of copper as well as silver.

AES CIRCUMFORANEUM, money borrowed from the Roman bankers (*argentarii*), who had shops in porticoes round the forum.

AES EQUESTRE, the sum of money given by the Roman state for the purchase of the knight's horse. This sum amounted to 10,000 asses.

AES HORDEA'RIVM, or HORDIARIUM, the sum of money paid yearly for the keep of a knight's horse; in other words, a knight's pay. This sum, which amounted to 2000 asses for each horse, was charged upon the rich widows and orphans, on the principle that, in a military state, the women and children ought to contribute largely for those who fought in behalf of them and the commonwealth.

AES MILITA'RE. [AERARII.]

AES UXORIVM, was a tax paid by persons who lived as bachelors. It was first imposed by the censors in B. C. 403. Various penalties were imposed by Augustus upon those who lived in a state of celibacy, and advantages granted to those who were married and had children. [LEX JULIA ET PAPIA POPPAEA.]

AESYMNĒTES (*Αἰσυνήτης*), a person who was sometimes invested with unlimited power in the Greek states. His power partook in some degree of the nature both of kingly and tyrannical authority; since he was appointed legally, and did not usurp the government, but at the same time was not bound by any laws in his public administration. The office was not hereditary, nor was it held for life; but it only continued for a limited time, or till some object was accomplished. Thus we read that the inhabitants of Mytilene appointed Pittacus *aesymnetes*, in order to prevent the return of Alcæus and the other exiles. Dionysius compares it with the dictatorship of Rome. In some states, such as Cyne and Chalcedon, it was the title borne by the regular magistrates.

AFFINES, AFFINITAS, or AFFINES. AFFINITAS. Affines are the *cognati* [ΚΟΓΝΑΤΙ] of husband and wife, the cognati of the husband becoming the affines of the wife, and the cognati of the wife the affines of the husband. The father of a husband is the *socer* of the husband's wife, and the father of a wife is the *socer* of the wife's husband. The term *socrus* expresses the same affinity with respect to the husband's and wife's mothers. A son's wife is *nurus*, or daughter-in-law to the son's parents; a wife's husband is *gener*, or son-in-law to the wife's parents.

Thus the *avus*, *avia* — *pater*, *mater* — of the wife became by the marriage respectively the *socer magnus*, *prosocrus*, or *socrus magna* — *socer*, *socrus* — of the husband, who becomes with respect to them severally *pro-gener* and *gener*. In like manner the corresponding ancestors of the husband respectively assume the same names with respect to the son's wife, who becomes with respect to them *pronurus* and *nurus*. The

son and daughter of a husband or wife born of a prior marriage are called *privignus* and *privigna*, with respect to their step-father or step-mother; and with respect to such children, the step-father and step-mother are severally called *vitricus* and *noverca*. The husband's brother becomes *levir* with respect to the wife, and his sister becomes *glos* (the Greek γλῶς). Marriage was unlawful among persons who had become such affines as above mentioned.

AGALMA (ἄγαλμα), is a general name for a statue or image to represent a god.

AGA'SO, a groom, whose business it was to take care of the horses. The word is also used for a driver of beasts of burden, and is sometimes applied to a slave who had to perform the lowest menial duties.

AGATHOERGI (Ἀγαθοεργοί). In time of war the kings of Sparta had a body-guard of three hundred of the noblest of the Spartan youths (ἱππεῖς), of whom the five eldest retired every year, and were employed for one year under the name of *Agathoergi*, in missions to foreign states.

AGE'MA (ἄγημα from ἄγω), the name of a chosen body of troops in the Macedonian army, usually consisting of horsemen.

AGER PUBLICUS, the public land, was the land belonging to the Roman state. It was a recognised principle among the Italian nations that the territory of a conquered people belonged to the conquerors. Accordingly, the Romans were constantly acquiring fresh territory by the conquest of the surrounding people. The land thus acquired was usually disposed of in the following way. 1. The land which was under cultivation was either distributed among colonists, who were sent to occupy it, or it was sold, or it was let out to farm. 2. The land which was then out of cultivation, and which, owing to war, was by far the greater part, might be occupied by any of the Roman citizens on the payment of a portion of the yearly produce; a tenth of the produce of arable land, and a fifth of the produce of the land planted with the vine, the olive, and other valuable trees. 3. The land which had previously served as the common pasture land of the

conquered state, or was suitable for the purpose, continued to be used as pasture land for the use of the Roman citizens, who had, however, to pay a certain sum of money for the cattle which they turned upon the land.

The occupation of the public land spoken of above under the second head was always expressed by the words *possessio* and *possidere*, and the occupier of the land was called the *possessor*. The land continued to be the property of the state; and accordingly we must distinguish between the terms *possessio*, which merely indicated the use or enjoyment of the land, and *dominium*, which expressed ownership, and was applied to private land, of which a man had the absolute ownership. The right of occupying the public land belonged only to citizens, and consequently only to the patricians originally, as they were the state. The plebeians were only subjects, and consequently had no right to the property of the state; but it is probable that they were permitted to feed their cattle on the public pasture lands. Even when the plebeians became a separate estate by the constitution of Servius Tullius, they still obtained no right to share in the possession of the public land, which continued to be the exclusive privilege of the patricians; but as a compensation, each individual plebeian received an assignment of a certain quantity of the public land as his own property. Henceforth the possession of the public land was the privilege of the patricians, and an assignment of a portion of it the privilege of the plebeians. As the state acquired new lands by conquest, the plebeians ought to have received assignments of part of them; but since the patricians were the governing body, they generally refused to make any such assignment, and continued to keep the whole as part of the *ager publicus*, whereby the enjoyment of it belonged to them alone. Hence, we constantly read of the plebeians claiming, and sometimes enforcing, a division of such land.

With the extension of the conquests of Rome, the *ager publicus* constantly increased, and thus a large portion of Italy fell into the hands of the patricians; who

frequently withheld from the state the annual payments of a tenth and a fifth, which they were bound to pay for the possession of the land, and thus deprived the state of a fund for the expenses of the war. In addition to which they used slaves as cultivators and shepherds, since freemen were liable to be drawn off from field-labour to military service, and slave-labour was consequently far cheaper. In this way the number of free labourers diminished, and that of slaves was augmented.

To remedy this state of things several laws were from time to time proposed and carried, which were most violently opposed by the patricians. All laws which related to the public land are called by the general title of *Leges Agrariae*, and accordingly all the early laws relating to the possession of the public land by the patricians, and to the assignment of portions of it to the plebeians, were strictly agrarian laws; but the first law to which this name is usually applied was proposed soon after the establishment of the republic by the consul Sp. Cassius in B.C. 486. Its object was to set apart the portion of the public land which the patricians were to possess, to divide the rest among the plebeians, to levy the payment due for the possession, and to apply it to paying the army. The first law, however, which really deprived the patricians of the advantages they had previously enjoyed in the occupation of the public land was the agrarian law of C. Licinius Stolo (A.C. 366), which limited each individual's possession of public land to 500 jugera, and declared that no individual should have above 100 large and 500 smaller cattle on the public pastures: it further enacted that the surplus land was to be divided among the plebeians. As this law, however, was soon disregarded, it was revived again by Tib. Sempronius Gracchus (B.C. 133), with some alterations and additions. The details of the other agrarian laws mentioned in Roman history are given under the name of the lex by which they are called. [Lex.]

AGGER (*ἄγμα*), from *ad* and *gero*, was used in general for a heap or mound of any kind. It was more particularly applied:—

1. To a mound, usually composed of earth, which was raised round a besieged town, and which was gradually increased in breadth and height, till it equalled or overtopped the walls. The agger was sometimes made not only of earth, but of wood, hurdles, &c.; whence we read of the agger being set on fire. 2. To the earthen wall surrounding a Roman encampment, composed of the earth dug from the ditch (*fossa*), which was usually 9 feet broad and 7 feet deep; but if any attack was apprehended, the depth was increased to 12 feet and the breadth to 13 feet. Sharp stakes, &c. were usually fixed upon the agger, which was then called *vallum*. When both words are used, the agger means the mound of earth, and the vallum the stakes, &c. which were fixed upon the agger.

AGITATO'RES. [Circus.]

AGMEN, the marching order of the Roman army. The form of the army on march differed according to circumstances and the nature of the ground. An *agmen pilatum* was an army in close array; an *agmen quadratum* was an army arranged in the form of a square, with the baggage in the middle.

AGNA'TI. [COGNATI.]

AGNOMEN. [NOMEN.]

AGONALIA or AGONIA, a Roman festival instituted by Numa Pompilius, in honour of Janus, and celebrated on the 9th of January, the 20th of May, and the 10th of December. The morning of these festivals, or, at least, the morning of the 10th of December, was considered a *dies nefastus*. The etymology of this name was differently explained by the ancients; some derived it from *Agonius*, a surname of Janus; some from the word *agone*, because the attendant, whose duty it was to sacrifice the victim, could not do so till he had asked the rex sacrificulus, *Agone?* and others from *agonia*, because the victims were formerly called by that name.

• AGONOTHETAE (*ἀγωνοθέται*), persons in the Grecian games, who decided disputes, and adjudged the prizes to the victors. Originally, the person who instituted the contest and offered the prize was the *Agonothetes*, and this continued to be the practice in those games which were



instituted by kings or private persons. But in the great public games, such as the Isthmian, Pythian, &c., the *Agonothetae* were either the representatives of different states, as the Amphictyons at the Pythian games, or were chosen from the people in whose country the games were celebrated. During the flourishing times of the Grecian republics the Eleans were the *Agonothetae* in the Olympic games, the Corinthians in the Isthmian games, the Amphictyons in the Pythian games, and the Corinthians, Argives, and inhabitants of Cleonae in the Nemeac games. The *Agonothetae* were also called *Aesymnetae* (αἰσυμνήται), *Agonarchae* (ἀγωνάρχαι), *Agonodicae* (ἀγωνοδίκαι), *Athlothetae* (ἀθλοθέται), *Rhadruchi* (ῥαδούχοι), or *Rhadrtonomi* (ῥαδρονόμοι, from the staff they carried as an emblem of authority), *Brabeis* (εραβείς), *Brabeutae* (εραβευταί).

AGORA (ἀγορά) properly means an assembly of any kind, and is usually employed by Homer to designate the general assembly of the people. The Agora seems to have been considered an essential part of the constitution of the early Grecian states. It was usually convoked by the king, but occasionally by some distinguished chieftain, as, for example, by Achilles before Troy. The king occupied the most important seat in these assemblies, and near him sat the nobles, while the people stood or sat in a circle around them. The people appear to have had no right of speaking or voting in these assemblies, but merely to have been called together to hear what had been already agreed upon in the council of the nobles, and to express their feelings as a body. The council of the nobles is called *Boulé* (βουλή) and *Thóicus* (θόικος), and sometimes even *Agora*.

Among the Athenians, the proper name for the assembly of the people was *Ecclesia* (ἐκκλησία), and among the Dorians *Halia* (ἅλια). The term *Agora* was confined at Athens to the assemblies of the phylae and demi.

The name *Agora* was early transferred from the assembly itself to the place in which the assembly was held; and thus it came to be used for the market-place, where

goods of all descriptions were bought and sold. The expression *agora plethousai* (ἀγορά πλήθουσα), "full market," was used to signify the time from morning to noon, that is, from about nine to twelve o'clock.

AGORA'NOMI (ἀγορανόμοι), public functionaries in most of the Grecian states, whose duties corresponded in many respects with those of the Roman aediles. At Athens their number was ten, five for the city, and five for the Peiraeus, and they were chosen by lot.

The principal duty of the Agoranomi was, as their name imports, to inspect the market, and to see that all the laws respecting its regulation were properly observed. They had the inspection of all things that were sold in the market, with the exception of corn, which was subject to the jurisdiction of special officers, called *Sitophylaces* (σιτοφύλακες).

AGRA'RIAN LAWS. [AGER PUBLICUS; Lex.]

AGRAU'LIA (ἀγραύλια), was a festival celebrated by the Athenians in honour of Agraulos, the daughter of Cecrops. It was perhaps connected with the solemn oath, which all Athenians, when they arrived at manhood (ἐφηβοί), were obliged to take in the temple of Agraulos, that they would fight for their country, and always observe its laws.

AGRIMENSO'RES, or "land surveyors," a college established under the Roman emperors. Like the juriconsults, they had regular schools, and were paid handsome salaries by the state. Their business was to measure unassigned lands for the state, and ordinary lands for the proprietors, and to fix and maintain boundaries. Their writings on the subject of their art were very numerous; and we have still scientific treatises on the law of boundaries, such as those by Frontinus and Hyginus.

AGRIO'NIA (Ἀγριώνια), a festival which was celebrated at Orchomenus, in Boeotia, in honour of Dionysus, surnamed Agrionius. A human being used originally to be sacrificed at this festival, but this sacrifice seems to have been avoided in later

times. One instance, however, occurred in the days of Plutarch.

AGRO'NOMI (ἄγρονόμοι), the country-police, probably in Attica, whose duties corresponded in most respects to those of the astynomi in the city, and who appear to have performed nearly the same duties as the hylori (ὕλορες).

AGRO'TERAS THU'SIA (Ἀγροτέρας θυσία), a festival celebrated every year at Athens in honour of Artemis, surnamed Agrotera (from ἔγγρα, the chase). It was solemnized on the sixth of the month of Boëdromion, and consisted in a sacrifice of 500 goats, which continued to be offered in the time of Xenophon. Its origin is thus related:—When the Persians invaded Attica, the Athenians made a vow to sacrifice to Artemis Agrotera as many goats as there should be enemies slain at Marathon. But when the number of enemies slain was so great that an equal number of goats could not be found at once, the Athenians decreed that 500 should be sacrificed every year.

ALABASTER or ALABASTRUM, a vessel or pot used for containing perfumes, or rather ointments, made of that species of marble which mineralogists call *gypsum*, and which is usually designated by the name of *alabaster*. When varieties of colour occur in the same stone, and are disposed in bands or horizontal strata, it is often called onyx alabaster; and when dispersed irregularly, as if in clouds, it is distinguished as agate alabaster. The term seems to have been employed to denote vessels appropriated to these uses, even when they were not made of the material from which it is supposed they originally received their name. Theocritus thus speaks of golden alabastra. These vessels were of a tapering shape, and very often had a long narrow neck, which was sealed; so that when Mary, the sister of Lazarus, is said by St. Mark to break the alabaster box of ointment for the purpose of anointing our Saviour, it appears probable that she only broke the extremity of the neck, which was thus closed.

ALA, ALA'RII. The troops of the allies in the Roman army were called *Alarii*,

because they were usually stationed on the two wings (*alae*), and each of these two divisions of the allied troops was called an *Ala*. The *alarii* consisted both of horse and foot soldiers, and were commanded by *præfecti*, in the same manner as the legions were commanded by *tribuni*. The cavalry of the allies was called *equites alarii*, to distinguish them from the cavalry of the legions (*equites legionarii*), and the infantry was called *cohortes alariae*, to distinguish them from the *cohortes legionariae*. Under the empire the word *Ala* was applied to a regiment of cavalry, which usually consisted of 500 men.

ALAUDA, the name of a legion which Caesar levied in Cisalpine Gaul, and organised at his own expense during his Gallic wars. He afterwards gave the Roman citizenship to the soldiers of this legion. The soldiers themselves were also called *Alaudæ*, whence Cicero speaks of the *legio Alaudarum* and of *Alaudæ ceterique veterani*. The legion was called *Alanda* or "lark" from the form of the crests which the soldiers wore on their helmets.

ALBUM, a tablet of any material on which the prætor's edicts, and the rules relating to actions and interdicts, were written. The tablet was put up in a public place, in order that all the world might have notice of its contents. According to some authorities, the album was so called, because it was either a white material, or a material whitened, and of course the writing would be a different colour. According to other authorities, it was so called because the writing was in white letters.

Probably the word album originally meant any tablet containing anything of a public nature. We know that it was, in course of time, used to signify a list of any public body; thus we find *album judicum*, or the body out of which judges were to be chosen [JUDEX], and *album senatorium*, or list of senators.

A'LEA, gaming, or playing at a game of chance, of any kind. Hence *aleo*, *aleator*, a gamester, a gambler. Playing with *tali*, or *tesseræ*, was generally understood, because this was by far the most common game of chance among the Romans.

Gaming was forbidden by the Roman laws, both during the times of the republic and under the emperors, but was tolerated in the month of December at the Saturnalia, which was a period of general relaxation; and old men were allowed to amuse themselves in this manner at all times.

**ALIPTAÆ** (ἀλείπται), among the Greeks, were persons who anointed the bodies of the athletæ preparatory to their entering the palaestra. The chief object of this anointing was to close the pores of the body, in order to prevent much perspiration, and the weakness consequent thereon. The athletæ was again anointed after the contest, in order to restore the tone of the strained muscles. He then bathed, and had the dust, sweat, and oil scraped off his body, by means of an instrument similar to the strigil of the Romans, and called *stlēngis* (στέλεγγις), and afterwards *xystra* (ξύστρα). The aliptæ took advantage of the knowledge they necessarily acquired of the state of the muscles of the athletæ, and their general strength or weakness of body, to advise them as to their exercises and mode of life. They were thus a kind of medical trainers.

Among the Romans, the aliptæ were slaves who scrubbed and anointed their masters in the baths. They, too, like the Greek aliptæ, appear to have attended to their masters' constitution and mode of life. They were also called *unctores*. They used in their operations a kind of scraper called strigil, towels (*lintea*), a cruise of oil (*guttus*), which was usually of horn, a bottle (*ampulla*), and a small vessel called *lenticula*.

**ALLIES** of the Romans. [SOCII.]

**ALTARS.** [ARA.]

**ALTARE.** [ARA.]

**ALUTÆ.** [CALCEUS.]

**ALYTÆ** (ἄλῦται), persons whose business it was to keep order in the public games. They received their orders from an *alutarches* (ἀλυτάρχης), who was himself under the direction of the agonothetæ, or hellenodiceæ.

**AMANUENSIS**, or **AD MANUM SERVUS**, a slave, or freedman, whose office it was to write letters and other things under his master's direction.

The amanuensis must not be confounded with another sort of slaves, also called *ad manum servi*, who were always kept ready to be employed in any business.

**AMARYNTHIA**, or **AMARYSIA** (Ἀμαρύνθια or Ἀμαρύσια), a festival of Artemis Amarynthia, or Amarysia, celebrated, as it seems, originally at Amarynthus in Euboea, with extraordinary splendour, but also solemnised in several places in Attica, such as Athmone.

**AMBARVALIA.** [ARVALES FRATRES.]

**AMBASSADORS.** [LEGATUS.]

**AMBITUS**, which literally signifies "a going about," cannot, perhaps, be more nearly expressed than by our word *canvassing*. After the plebs had formed a distinct class at Rome, and when the whole body of the citizens had become very greatly increased, we frequently read, in the Roman writers, of the great efforts which it was necessary for candidates to make in order to secure the votes of the citizens. At Rome, as in every community into which the element of popular election enters, solicitation of votes, and open or secret influence and bribery, were among the means by which a candidate secured his election to the offices of state. The following are the principal terms occurring in the Roman writers in relation to the canvassing for the public offices: — A candidate was called *petitor*; and his opponent with reference to him *competitor*. A candidate (*candidatus*) was so called from his appearing in the public places, such as the fora and Campus Martius, before his fellow citizens, in a whitened toga. On such occasions the candidate was attended by his friends (*deductores*), or followed by the poorer citizens (*sectatores*), who could in no other manner show their good will or give their assistance. The word *assiduitas* expressed both the continual presence of the candidate at Rome and his continual solicitations. The candidate, in going his rounds or taking his walk, was accompanied by a *nomenclator*, who gave him the names of such persons as he might meet; the candidate was thus enabled to address them by their name, an indirect compliment, which could not fail to

re generally gratifying to the electors. The candidate accompanied his address with a shake of the hand (*premsatio*). The term *venignitas* comprehended generally any kind of treating, as shows, feasts, &c.

The *ambitus*, which was the object of several penal enactments, taken as a generic term, comprehended the two species, — *ambitus* and *largitiones* (bribery). *Liberalitas* and *benignitas* are opposed by Cicero, as things allowable, to *ambitus* and *largitio*, as things illegal. Money was paid for votes; and in order to insure secrecy and secure the elector, persons called *interpretes* were employed to make the bargain, *sequestres* to hold the money till it was to be paid, and *livisores* to distribute it. The offence of *ambitus* was a matter which belonged to the *judicia publica*, and the enactments against it were numerous. One of the earliest, though not the earliest of all, the Lex Cornelia Bæbia (A. C. 181) was specially directed against *largitiones*. The Lex Cornelia Fulvia (A. C. 159) punished the offence with exile. The Lex Acilia Calpurnia (A. C. 67) imposed a fine on the offending party, with exclusion from the senate and all public offices. The Lex Tullia (A. C. 63), passed in the consulship of Cicero, in addition to the penalty of the Acilian law inflicted ten years' *exsilium* on the offender; and, among other things, forbade a person to exhibit gladiatorial shows (*gladiatores lare*) within any two years in which he was a candidate, unless he was required to do so, on a fixed day, by a testator's will. Two years afterwards, the Lex Aufidia was passed, by which, among other things, it was provided that, if a candidate promised (*promittit*) money to a tribe, and did not pay it, he should be unpunished; but, if he did pay the money, he should further pay to each tribe (annually?) 3000 sesterces as long as he lived. This enactment occasioned the witticism of Cicero, who said that Clodius observed this law by anticipation; for he promised, but did not pay. The Lex Licinia (A. C. 58) was specially directed against the offence of *sodulitium*, or the wholesale bribery of a tribe by gifts and treating; and another lex, passed (A. C. 52), when Pompey was sole consul, had for its

object the establishment of a speedier course of proceeding on trials for *ambitus*. All these enactments failed in completely accomplishing their object. That which no law could suppress, so long as the old popular forms retained any of their pristine vigour, was accomplished by the imperial usurpation. Caesar, when dictator, nominated half the candidates for public offices, except the candidates for the consulship, and notified his pleasure to the tribes by a civil circular; the populus chose the other half: and Tiberius transferred the elections from the *comitia* to the senate, by which the offence of *ambitus*, in its proper sense, entirely disappeared.

The trials for *ambitus* were numerous in the time of the republic. The oration of Cicero in defence of L. Murena, who was charged with *ambitus*, and that in defence of Cn. Plancius, who was charged with *sodulitium*, are both extant.

AMBROSIA (*ἀμβροσία*), the food of the gods, which conferred upon them eternal youth and immortality, and was brought to Jupiter by the pigeons. It was also used by the gods for anointing their body and hair; whence we read of the ambrosial locks of Jupiter.

AMBUBAIAE (probably from the Syriac, *abub anub*, a pipe), Eastern dancing girls, who frequented chiefly the Circus at Rome, and obtained their living by prostitution and lascivious songs and dances.

AMBU'RBIUM, a sacrifice which was performed at Rome for the purification of the city.

AMENTUM, a leathern thong tied to the middle of the spear, to assist in throwing it. We are not informed how the *amentum* added to the effect of throwing the lance; perhaps it was by giving it rotation; and hence a greater degree of steadiness and directness in its flight, as in the case of a ball shot from a rifle gun. This supposition accounts for the frequent use of the verb *torquere*, to whirl or twist, in connection with this subject. The *amentum* was called *ancule* (*ἀγκύλη*) in Greek, and the verb *ἐναγκυλᾶω* was used in reference to the fastening of the thong to the spear or javelin.

In the annexed figure the amentum seems to be attached to the spear at the centre of gravity, a little above the middle.



AMENTUM.

**AMICTUS.** The verb *amicire* is commonly opposed to *induere*, the former being applied to the putting on of the outer garment, the pallium, laena, or toga (ἡμάτιον, φάρος); the latter, to the putting on of the inner garment, the tunic (χιτών). In consequence of this distinction, the verbal nouns *amictus* and *indutus*, even without any farther denomination of the dress being added, indicate respectively the outer and inner clothing.

In Greek *amicire* is expressed by ἀμφιέννυσθαι, ἀμπεχέσθαι, ἐπιβάλλεσθαι, περιβάλλεσθαι: and *induere* by ἐνδύνειν. Hence came ἀμπεχόνη, ἐπίβλημα, and ἐπιβάλαιον, περίβλημα, and περιβάλαιον, an outer garment, a cloak, a shawl; and ἐνδυμα, an inner garment, a tunic, a shirt.

**AMPHICTYONES** (Ἀμφικτύονες).

Institutions called amphictyonic appear to have existed in Greece from time immemorial. They seem to have been originally associations of neighbouring tribes, formed for the regulation of mutual intercourse and the protection of a common temple or sanctuary, at which the representatives of the different members met, both to transact business and to celebrate religious rites and games. One of these associations was of much greater importance than all the rest, and was called, by way of eminence, the *Amphictyonic League or Council* (Ἀμφικτυονία). It differed from other similar associations in having two places of meeting, the sanctuaries of two divinities; which were the temple of Demeter, in a village of Anthela, near Thermopylae, where the deputies met in autumn; and that of Apollo, at Delphi, where they assembled in spring. Its connexion with the latter place not only contributed to its dignity, but also to its permanence.

Its early history is involved in obscurity. Most of the ancients suppose it to have been founded by Amphictyon, the son of Deucalion and Pyrrha, from whom they imagined that it derived its name: but this opinion is destitute of all foundation, and arose from the ancients assigning the establishment of their institutions to some mythical hero. There can be little doubt as to the true etymology of the word. It was originally written ἀμφικτύονες, and consequently signified those that dwelt around some particular locality. Its institution, however, is clearly of remote antiquity. It was originally composed of twelve tribes (not cities or states, it must be observed), each of which tribes contained various independent cities or states. We learn from Aeschines that, in B. C. 343, eleven of these tribes were as follows:—The Thessalians, Boeotians (not Thebans only), Dorians, Ionians, Perrhaebians, Magnesians, Locrians, Oetaeans or Oenianians, Phthiotians or Achaeans of Phthia, Malians, and Phocians; other lists leave us in doubt whether the remaining tribe were the Dolopes or Delphians; but as the Delphians could hardly be called a distinct tribe, their nobles appearing to have been Dorians, it seems probable

that the Dolopes were originally members, and afterwards supplanted by the Delphians. All the states belonging to each of these tribes were on a footing of perfect equality. Thus Sparta enjoyed no advantages over Dorium and Cytinium, two small towns in Doris: and Athens, an Ionic city, was on a par with Eretria in Euboea, and Priene in Asia Minor, two other Ionic cities.

The ordinary council was called *Pylaea* (*πυλαία*), from its meeting in the neighbourhood of Pylae (Thermopylae), but the same name was given to the session at Delphi as well as to that at Thermopylae. The council was composed of two classes of representatives, one called *Pylagorae* (*Πυλαγόραιοι*), and the other *Hieromnemones* (*ἱερομνήμονες*). Athens sent three Pylagorae and one Hieromnemon; of whom the former were elected apparently for each session, and the latter by lot, probably for a longer period. Respecting the relative duties of the Pylagorae and Hieromnemones we have little information: the name of the latter implies that they had a more immediate connexion with the temple. We are equally in the dark respecting the numbers who sat in the council and its mode of proceeding. It would seem that all the deputies had seats in the council, and took part in its deliberations; but if it be true, as appears from Aeschines, that each of the tribes had only two votes, it is clear that all the deputies could not have voted.

In addition to the ordinary council, there was an *ecclesia* (*ἐκκλησία*), or general assembly, including not only the classes above mentioned, but also those who had joined in the sacrifices, and were consulting the god. It was convened on extraordinary occasions by the chairman of the council.

Of the duties of the Amphictyons nothing will give us a clearer view than the oath they took, which was as follows: — "They would destroy no city of the Amphictyons, nor cut off their streams in war or peace; and if any should do so, they would march against him, and destroy his cities; and should any pillage the property of the god, or be privy to or plan any thing against what was in his temple (at Delphi),

they would take vengeance on him with hand and foot, and voice, and all their might." From this oath we see that the main duty of the deputies was the preservation of the rights and dignity of the temple of Delphi. We know, too, that after it was burnt down (B.C. 548.), they contracted with the Alcmaeonidae for the rebuilding. History, moreover, teaches that if the council produced any palpable effects, it was from their interest in Delphi; and though it kept up a standing record of what ought to have been the international law of Greece, it sometimes acquiesced in, and at other times was a party to, the most iniquitous acts. Of this the case of Crissa is an instance. This town lay on the Gulf of Corinth, near Delphi, and was much frequented by pilgrims from the West. The Crissaeans were charged by the Delphians with undue exactions from these strangers. The council was against them, as guilty of a wrong against the god. The war lasted ten years, till, at the suggestion of Solon, the waters of the Pleistus were turned off, then poisoned, and turned again into the city. The besieged drank their fill, and Crissa was soon razed to the ground; and thus, if it were an Amphictyonic city, was a solemn oath doubly violated. Its territory — the rich Cirrhaean plain — was consecrated to the god, and curses imprecated upon whosoever should till or dwell in it. Thus ended the First Sacred War (B.C. 585), in which the Athenians were the instruments of Delphian vengeance.

The second, or Phocian War (B.C. 350), was the most important, in which the Amphictyons were concerned; and in this the Thebans availed themselves of the sanction of the council to take vengeance on their enemies, the Phocians. To do this, however, it was necessary to call in Philip of Macedon, who readily proclaimed himself the champion of Apollo, as it opened a pathway to his own ambition. The Phocians were subdued (B.C. 346), and the council decreed that all their cities, except Abae, should be razed, and the inhabitants dispersed in villages not containing more than fifty persons. Their two votes were given to Philip, who thereby gained a pre-

text for interfering with the affairs of Greece; and also obtained the recognition of his subjects as Hellenes.

The Third Sacred War arose from the Amphiſſians tilling the devoted Cirrhaean plain. The Amphietyons called in the assistance of Philip, who soon reduced the Amphiſſians to subjection. Their submission was immediately followed by the battle of Chaeroneia (B. C. 338), and the extinction of the independence of Greece. In the following year, a congress of the Amphietyonic states was held, in which war was declared as if by united Greece against Persia, and Philip elected commander-in-chief. On this occasion the Amphietyons assumed the character of national representatives as of old, when they set a price upon the head of Ephialtes, for his treason to Greece at Thermopylae.

It has been sufficiently shown that the Amphietyons themselves did not observe the oaths they took; and that they did not much alleviate the horrors of war, or enforce what they had sworn to do, is proved by many instances. Thus, for instance, Mycenae was destroyed by Argos (B. C. 535), Thespieae and Plataea by Thebes, and Thebes herself swept from the face of the earth by Alexander, without the Amphietyons raising one word in opposition. Indeed, a few years before the Peloponnesian war, the council was a passive spectator of what Thucydides calls the Sacred War (*ὁ ἱερός πόλεμος*), when the Lacedaemonians made an expedition to Delphi, and put the temple into the hands of the Delphians, the Athenians, after their departure, restoring it to the Phocians. The council is rarely mentioned after the time of Philip. We are told that Augustus wished his new city, Nicopolis (A. D. 31), to be enrolled among the members. Pausanias, in the second century of our era, mentions it as still existing, but deprived of all power and influence.

**AMPHIDROMIA** (*Ἀμφιδρόμια* or *Δρομιάφιον ἥμαρ*), a family festival of the Athenians, at which the newly-born child was introduced into the family, and received its name. The friends and relations of the parents were invited to the festival

of the amphidromia, which was held in the evening, and they generally appeared with presents. The house was decorated on the outside with olive branches when the child, was a boy, or with garlands of wool when the child was a girl; and a repast was prepared for the guests. The child was carried round the fire by the nurse, and thus, as it were, presented to the gods of the house and to the family, and at the same time received its name, to which the guests were witnesses. The carrying of the child round the hearth was the principal part of the solemnity, from which its name was derived.

**AMPHITHEATRUM**, an amphitheatre, was a place for the exhibition of public shows of combatants and wild beasts, entirely surrounded by seats for the spectators; whereas, in those for dramatic performances, the seats were arranged in a semicircle facing the stage. An amphitheatre is therefore frequently described as a double theatre, consisting of two such semicircles, or halves, joined together, the spaces allotted to their orchestras becoming the inner inclosure, or area, termed the *arena*. The form, however, of the ancient amphitheatres was not a circle, but invariably an ellipse.

Gladiatorial shows and combats of wild beasts (*venationes*) were first exhibited in the forum and the circus; and it appears that the ancient custom was still preserved till the time of Julius Caesar. The first building in the form of an amphitheatre is said to have been erected by M. Scribonius Curio, one of Caesar's partisans; but the account which is given of this building sounds rather fabulous. It is said to have consisted of two wooden theatres, made to revolve on pivots, in such a manner that they could, by means of windlasses and machinery, be turned round face to face, so as to form one building. Soon after Caesar himself erected a real amphitheatre in the Campus Martius, made of wood; to which building the name of *amphitheatrum* was for the first time given.

The first stone amphitheatre was built by Statilius Taurus, in the Campus Martius, at the desire of Augustus. This was the only stone amphitheatre at Rome till the

time of Vespasian. One was commenced by Caligula, but was not continued by Claudius. The one erected by Nero in the Campus Martius was only a temporary building, made of wood. The amphitheatre of Statilius Taurus was burnt in the fire of Rome in the time of Nero; and hence, as a new one was needed, Vespasian commenced the celebrated *Amphitheatrum Flavianum* in the middle of the city, in the valley between the Caelian, the Esquiline, and the Velia, on the spot originally occupied by the lake or large pond attached to Nero's palace. Vespasian did not live to finish it. It was dedicated by Titus in A. D. 80, but was not completely finished till the reign of Domitian. This immense edifice, which is even yet comparatively entire, covered about five acres of ground, and was capable of containing about 87,000 spectators. It is called at the present day the *Colosseum*.

The interior of an amphitheatre was divided into three parts, the *arena*, *podium*, and *gradus*. The clear open space in the centre of the amphitheatre was called the *arena*, because it was covered with sand,\* or sawdust, to prevent the gladiators from slipping, and to absorb the blood. The size of the arena was not always the same in proportion to the size of the amphitheatre, but its average proportion was one third of the shorter diameter of the building.

The arena was surrounded by a wall distinguished by the name of *podium*; although such appellation, perhaps, rather belongs to merely the upper part of it, forming the parapet, or balcony, before the first or lowermost seats, nearest to the arena. The arena, therefore, was no more than an open oval court, surrounded by a wall about eighteen feet high, measuring from the ground to the top of the parapet; a height considered necessary, in order to render the spectators perfectly secure from the attacks of wild beasts. There were four principal entrances leading into the arena; two at the ends of each axis or diameter of it, to which as many passages led directly from the exterior of the building; besides secondary ones, intervening between them, and communicating with the corridors beneath the seats on the podium.

The wall or enclosure of the arena is supposed to have been faced with marble, more or less sumptuous; besides which, there appears to have been, in some instances at least, a sort of network affixed to the top of the podium, consisting of railing, or rather open trellis-work of metal. As a farther defence, ditches, called *euripi*, sometimes surrounded the arena.

The term podium was also applied to the terrace, or gallery itself, immediately above the arena, which was no wider than to be capable of containing two, or at the most three, ranges of movable seats, or chairs. This, as being by far the best situation for distinctly viewing the sports in the arena and also more commodiously accessible than the seats higher up, was the place set apart for senators and other persons of distinction, such as the ambassadors of foreign parts; and it was here, also, that the emperor himself used to sit, in an elevated place, called *suggestus* or *cubiculum*, and likewise the person who exhibited the games on a place elevated like a pulpit or tribunal (*editoris tribunal*).

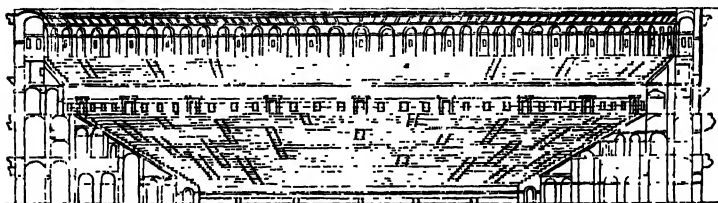
Above the podium were the *gradus*, or seats of the other spectators, which were divided into *maeniana*, or stories. The first *maenianum*, consisting of fourteen rows of stone or marble seats, was appropriated to the equestrian order. The seats appropriated to the senators and equites were covered with cushions, which were first used in the time of Caligula. Then, after an interval or space, termed a *præcinctio*, and forming a continued landing-place from the several staircases in it, succeeded the second *maenianum*, where were the seats called *popularia*, for the third class of spectators, or the *populus*. Behind this was the second *præcinctio*, bounded by a rather high wall; above which was the third *maenianum*, where there were only wooden benches for the *pullati*, or common people. The next and last division, namely, that in the highest part of the building, consisted of a colonnade, or gallery, where females were allowed to witness the spectacles of the amphitheatre, some parts of which were also occupied by the *pullati*. Each *maenianum* was not only divided from the other by the



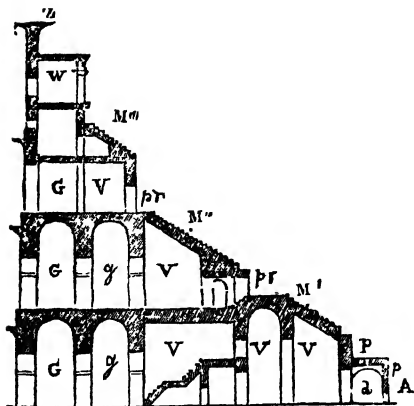
præcinctio, but was intersected at intervals by spaces for passages left between the seats, called *scalæ*, or *scalaria*; and the portion between two such passages was called *cuneus*, because the space gradually widened like a wedge, from the podium to the top of the building. The entrances to the seats from the outer porticoes were called *vomitoria*. At the very summit was the narrow platform for the men who had to attend to the *velarium*, or awning, by which the building was covered as a defence against the sun

and rain. The *velarium* appears usually to have been made of wool, but more costly materials were sometimes employed.

The first of the following cuts represents a longitudinal section of the Flavian amphitheatre, and the second, which is on a larger scale, a part of the above section, including the exterior wall, and the seats included between that and the arena. It will serve to convey an idea of the leading form and general disposition of the interior.



LONGITUDINAL SECTION OF THE FLAVIAN AMPHITHEATRE.



ELEVATION OF ONE SIDE OF THE PRECEDING SECTION

#### EXPLANATION.

- A, The arena.
- p, The wall or podium inclosing it.
- P, The podium itself, on which were chairs, or seats, for the senators, &c.
- M', The first maenianum, or slope of benches, for the equestrian order.

M'', The second maenianum.

M''', The third maenianum, elevated considerably above the preceding one, and appropriated to the pullati.

w, The colonnade, or gallery, which contained seats for women.

z, The narrow gallery round the summit of the interior, for the attendants who worked the *velarium*.

pr, pr, The *præcinctiones*, or landings, at the top of the first and second maenianum; in the pavement of which were grated apertures, at intervals, to admit light into the *vomitoria* beneath them.

v v v v, *Vomitoria*.

g g g, The three external galleries through the circumference of the building, open to the arcades of the exterior.

g g, Inner gallery.

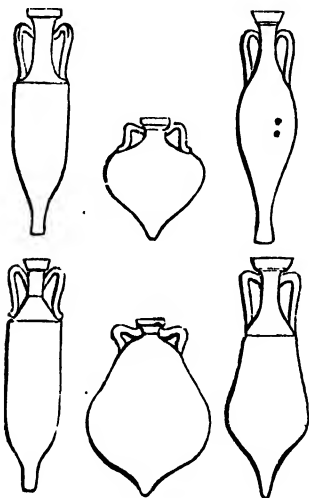
The situation and arrangement of the staircases, &c., are not expressed, as they could not be rendered intelligible without plans at various levels of the building.

For an account of the gladiatorial contests, and the shows of wild beasts, exhibited in the amphitheatre, see *GLADIATORES* and *VENATIO*.

## AMPHORA.

AMPHORA (*ἀμφορεύς*), a vessel used for holding wine, oil, honey, &c.

The following cut represents amphoræ in the British Museum. They are of various forms and sizes; in general they are tall and narrow, with a small neck, and a handle on each side of the neck (whence the name, from *ἀμφί*, on both sides, and *φέρω*, to carry), and terminating at the bottom in a point, which was let into a stand or stuck in the ground, so that the vessel stood upright: several amphoræ have been found in this position in the cellars at Pompeii. Amphoræ were commonly made of earthenware. Homer mentions amphoræ of gold and stone, and the Egyptians had them of brass; glass vessels of this form have been found at Pompeii.



AMPHORÆ.

The most common use of the amphora, both among the Greeks and the Romans, was for keeping wine. The cork was covered with pitch or gypsum, and (among the Romans) on the outside the title of the wine was painted, the date of the vintage being marked by the names of the consuls then in office; or, when the jars were of

## AMPYX.

25

glass, little tickets (*pittoria, tesserae*) were suspended from them, indicating these particulars.



MODE OF FILLING AMPHORÆ FROM A WINE-CART.

The Greek *amphoreus* and the Roman *amphora* were also names of fixed measures. The *amphoreus*, which was also called *metretes* (*μετρητής*) and *cadus* (*κάδος*), was equal to three Roman *urnae* = 8 gallons, 7.365 pints, imperial measure. The Roman *amphora* was two-thirds of the *amphoreus*, and was equal to 2 *urnae* = 8 *congi* = to 5 gallons, 7.577 pints; its solid content was exactly a Roman cubic-foot.

AMPLIATIO, an adjournment of a trial, which took place when the judges after hearing the evidence of the advocates were unable to come to a satisfactory conclusion. This they expressed by giving in the tablets, on which were the letters N. L. (*non liquet*), and the praetor, by pronouncing the word *amplius*, thereupon adjourned the trial to any day he chose. The defendant and the cause were then said *ampliari*.

AMPYX (*ἀμυξ*, *ἀμυκτήρ*, Lat. *frontale*), a frontal, a broad band or plate of metal, which ladies of rank wore above the forehead as part of the head-dress. The frontal of a horse was called by the same name. The annexed cut exhibits the frontal on the head of Pegasus, in contrast with the

corresponding ornament as shown on the heads of two females.



AMT 668, FALN. 1875

**AMPULLA** (ἀλήκυθος, βομβύλιος), a bottle, usually made among the Romans, either of glass or earthenware, rarely of more valuable materials. The dealer in bottles was called *ampullarius*.

**AMULETUM** (περίσπτον, περίσπμμα, φυλακτήριον), an amulet.

This word in Arabic (*hamalet*) means *that which is suspended*. It was probably brought by Arabian merchants, together with the articles to which it was applied, when they were imported into Europe from the East.

An amulet was any object,—a stone, a plant, an artificial production, or a piece of writing,—which was suspended from the neck, or tied to any part of the body, for the purpose of warding off calamities and securing advantages of any kind. Faith in the virtues of amulets was almost universal in the ancient world, so that the whole art of medicine consisted in a very considerable degree of directions for their application.

**ANACEIA** (Ἀνάκεια, or Ἀνάκειον), a festival of the Dioscuri or Anactes (Ἀνακτες), as they were called at Athens. These heroes, however, received the most distinguished honours in the Dorian and Achæan states, where it may be supposed that every town celebrated a festival in their honour, though not under the name of Anaceia.

**ANA'CRISIS** (ἀνάκρισις), an examin-

ation, was used to signify the pleadings preparatory to a trial at Athens, the object of which was to determine, generally, if the action would lie. The magistrates were said ἀνακρίνειν τὴν δίκην or τοὺς ἀντιδίκους, and the parties ἀνακρίνεσθαι. The process consisted in the production of proofs, of which there were five kinds:—1. the laws; 2. written documents; 3. testimonies of witnesses present (μαρτυρίαι), or affidavits of absent witnesses (ἐκμαρτυρίαι); 4. depositions of slaves extorted by the rack; 5. the oath of the parties. All these proofs were committed to writing, and placed in a box secured by a seal (ἐχίνος) till they were produced at the trial.

If the evidence produced at the *anacrisis* was so clear and convincing that there could not remain any doubt, the magistrate could decide the question without sending the cause to be tried before the dicasts: this was called *diamartyria* (διαμαρτυρία). The archons were the proper officers for holding the *anacrisis*; they are represented by Athena (Minerva), in the *Eumenides* of Aeschylus, where there is a poetical sketch of the process in the law courts.

For an account of the *anacrisis* or examination, which each archon underwent previously to entering on office, see *ARCHON*.

**ANAGNOTES**, slaves, whose duty it was to read or repeat passages from books during an entertainment, and also at other times.

**ANATOCISMUS**. [FENUS.]

**ANCHOR**. [ANCORA.]

**ANCILE**, the sacred shield carried by the Salii, and made of bronze.

The original ancile was found, according to tradition, in the palace of Numa; and, as no human hand had brought it there, it was concluded that it had been sent from heaven. At the same time, the haruspices declared that the Roman state would endure so long as this shield remained in Rome. To secure its preservation in the city, Numa ordered eleven other shields, exactly like it, to be made by the armourer, Mamurius Veturius, and twelve priests of Mars Gradivus were appointed under the denomination of Salii, whose office it was

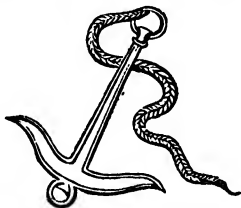


ANCIPIA CARRIED BY SALII.

to preserve the twelve ancilia. They were kept in the temple of that divinity, on the Palatine mount, and were taken from it only once a year, on the calends of March. The feast of the god was then observed during several days; when the Salii carried their shields about the city, singing songs in praise of Mars, Numa, and Mamurius Veturius, and at the same time performing a dance, which probably in some degree resembled our morris dances, and in which they struck the shields with rods, so as to keep time with their voices, and with the movements of their dance. The preceding cut shows one of these rods, as represented on the tomb of a *pontifex salius*, or chief of the Salii.

A'NCORA (ἀγκύρα), an anchor.

The anchor used by the ancients was for the most part made of iron, and its form resembled that of the modern anchor. The shape of the two extremities illustrates the *unco morsu* and *dente tenaci* of Virgil. In-

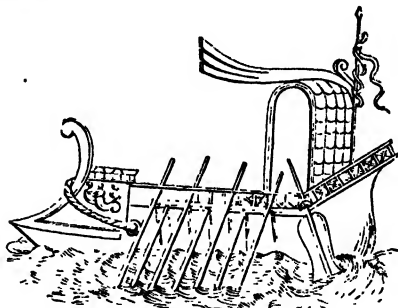


ANCORA.

deed, the Greek and Latin names themselves express the essential property of the anchor being allied to ἀγκύλος, ἀγκών, angulus, uncus, &c.

The anchor as here represented and as commonly used, was called *videns*, διπλῆ, ἀμφίβολος or ἀμφίστομος, because it had two teeth or flukes. Sometimes it had one only, and then it had the epithet ἑτεροστόμος. The following expressions were used for the three principal processes in managing the anchor: — *Ancoram solvere*, ἀγκύραν χαλᾶν, to loose the anchor. *Ancoram jacere*, βάλλειν, βίπτειν, to cast anchor. *Ancoram tollere*, αἶρειν, ἀναρῆσθαι, ἀνδραπαῖσθαι, to weigh anchor. Hence αἶρειν by itself meant to *set sail*, ἀγκύραν being understood.

The anchor usually lay on the deck and was attached to a cable (*funis*), which passed through a hole in the prow, termed *oculus*.



OCULUS WITH THE CABLE TO WHICH

In the heroic times of Greece, we find large stones, called *εἰβάλ* (*sleepers*), used instead of anchors.

ANDABATA. [GLADIATOR.]

ANGUSTICLA'VII. [CLAVUS.]

ANNO'NA (from *annus*, like *pomona* from *pomum*). 1. The produce of the year in corn, fruit, wine, &c., and hence, 2., Provisions in general, especially the corn, which, in the later years of the republic, was collected in the storehouses of the state, and sold to the poor at a cheap rate in times of scarcity; and which, under the emperors, was distributed to the people gra-

tuitously, or given as pay and rewards. 3. The price of provisions. 4. A soldier's allowance of provisions for a certain time. It is used also in the plural for yearly or monthly distributions of pay in corn, &c.

ANNULLUS (δακτύλιος), a ring.

It is probable that the custom of wearing rings was introduced into Greece from Asia, where it appears to have been almost universal. They were worn not merely as ornaments, but as articles for use, as the ring always served as a seal. A seal was called *sphragis* (σφραγίς), and hence this name was given to the ring itself, and also to the gem or stone for a ring in which figures were engraved. Rings in Greece were mostly worn on the fourth finger (παρδαμέσος).

At Rome, the custom of wearing rings was believed to have been introduced by the Sabines, who were described in the early legends as wearing golden rings with precious stones of great beauty. But, whenever introduced at Rome, it is certain that they were at first always of iron; that they were destined for the same purpose as in Greece, namely, to be used as seals; and that every free Roman had a right to use such a ring. This iron ring was worn down to the last period of the republic by such men as loved the simplicity of the good old times. In the course of time, however, it became customary for all the senators, chief magistrates, and at last for the equites also, to wear a golden seal-ring. The right of wearing a gold ring, which was subsequently called the *jus annuli aurei*, or the *jus annulorum*, remained for several centuries at Rome the exclusive privilege of senators, magistrates, and equites, while all other persons continued to wear iron ones.

During the empire the right of granting the annulus aureus belonged to the emperors, and some of them were not very scrupulous in conferring this privilege. The emperors Severus and Aurelian conferred the right of wearing golden rings upon all Roman soldiers; and Justinian at length allowed all the citizens of the empire, whether ingenui or libertini, to wear such rings.

During the republic and the early times

of the empire the *jus annuli* seems to have made a person ingenuus (if he was a *libertus*), and to have raised him to the rank of eque, provided he had the requisite equestrian census, and it was probably never granted to any one who did not possess this census. Those who lost their property, or were found guilty of a criminal offence, lost the *jus annuli*.

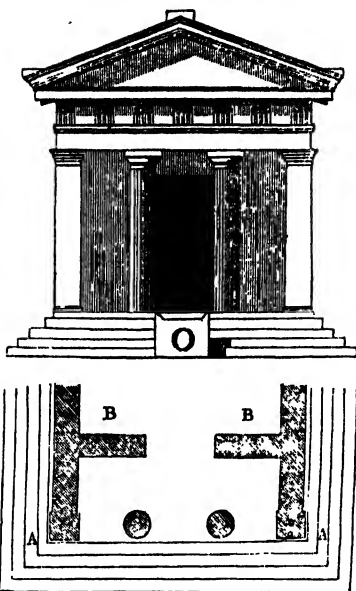
The signs engraved upon rings were very various: they were portraits of ancestors or of friends, subject connected with mythology; and in many cases a person had engraved upon his seal a symbolical allusion to the real or mythical history of his family. The part of the ring which contained the gem was called *pala*.

With the increasing love of luxury and show, the Romans, as well as the Greeks, covered their fingers with rings. Some persons also wore rings of immoderate size, and others used different rings for summer and winter.

ANNUS. [CALENDARIUM.]

ANQUISITIO, signified, in criminal trials at Rome, the investigation of the facts of the case with reference to the penalty that was to be imposed: accordingly the phrases *pecunia capitis*, or *capitis anquirere* are used. Under the emperors the term *anquisitio* lost its original meaning, and was employed to indicate an accusation in general; in which sense it also occurs even in the times of the republic.

ANTAE (παραστῆδες), square pillars, which were commonly joined to the side-walls of a building, being placed on each side of the door, so as to assist in forming the portico. These terms are seldom found except in the plural; because the purpose served by antae required that they should be erected corresponding to each other and supporting the extremities of the same roof. Their position and form will be best understood from the cut, in which AA are the antae. The temple in *antis* was one of the simplest kind. It had in front antae attached to the walls which inclosed the cella; and in the middle, between the antae, two columns supporting the architrave. The following is a specimen of the temple in *antis*, together with a plan of the pronaos.



TEMPLE IN ANTIQ.

A, A, the antae; B, B, the cella or *naos*; O, the altar.

ANTEAMBULO'NES, slaves who were accustomed to go before their masters, in order to make way for them through the crowd. The term *anteambulones* was also given to the clients, who were accustomed to walk before their patroni, when the latter appeared in public.

ANTECESSO'RES, called also ANTECURSO'RES, horse-soldiers, who were accustomed to precede an army on march, in order to choose a suitable place for the camp, and to make the necessary provisions for the army. They do not appear to have been merely scouts, like the *speculatores*.

ANTEFIXA, terra-cottas, which exhibited various ornamental designs, and were used in architecture to cover the frieze (*zophorus*) of the entablature.

These terra-cottas do not appear to have

been used among the Greeks, but were probably Etruscan in their origin, and were thence taken for the decoration of Roman buildings.

The name *antefixa* is evidently derived from the circumstance that they were *fixed* before the buildings which they adorned. Cato, the censor, complained that the Romans of his time began to despise ornaments of this description, and to prefer the marble friezes of Athens and Corinth. The rising taste which Cato deplored may account for the superior beauty of the *antefixa* preserved in the British Museum, which were discovered at Rome.



ANTEFIXA REPRESENTING ATHENA SUPERINTENDING THE CONSTRUCTION OF THE SHIP ARGO.

ANTENNA, (*κεφαλή, képal*), the yard of a ship. The ships of the ancients had a single mast in the middle, and a square sail, to raise and support which a transverse pole, or yard (*antenna*), was extended across the mast, not far from the top. To the two extremities of the yard (*cornua, ἀκρονέματα*), ropes (*funes*) were attached, which passed over the top of the mast, and thus supported the yard: these ropes were called *ceruchi*. Sometimes the yard had two, and at other times four *ceruchi*, as in the annexed cut.



ANTENNA TIED ON A SHIP

When a storm arose, or when the port was obtained, or before an engagement, the antenna was lowered to the middle of the mast.

#### ANTEPILA'NI. [EXERCITUS.]

ANTESIGNA'NI appear to have been a body of troops, selected for the defence of the standard (*signum*), before which they were stationed. They were not light troops, as some have supposed, and they were probably selected for this duty on account of their bravery and experience in war.

ANTI'DOSIS (*ἀντίδοσις*), in its literal and general meaning, "an exchange," was, in the language of the Attic courts, peculiarly applied to proceedings under a law which is said to have originated with Solon. By this, a citizen nominated to perform a *leiturgia*, such as a trierarchy or choregia, or to rank among the property-tax payers, in a class disproportioned to his means, was empowered to call upon any qualified person not so charged to take the office in his stead, or submit to a complete exchange of property, the charge in question of course attaching to the first party, if the exchange were finally effected. For the proceedings the courts were opened at stated time every year by the magistrates that had official cognisance of the particular subject; such as the strategi in cases of trierarchy and rating to the property-taxes, and the archon in those of choregia.

ANTIGRAPHE (*ἀντιγραφή*), originally signified the writing put in by the defendant, his "plea" in all causes whether public or private, in answer to the indictment or bill of the prosecutor. It is, however, also applied to the bill or indictment of the plaintiff or accuser.

A'NTLIA (*ἀντλία*), any machine for raising water, a pump.

The most important of these machines were: — 1. The tympanum; a tread-wheel, wrought by men treading on it. 2. A wheel having wooden boxes or buckets, so arranged as to form steps for those who trod the wheel. 3. The chain pump. 4. The cochlea, or Archimedes's screw. 5. The *clesibica machina*, or forcing-pump. Criminals were condemned to the *antlia* or tread-mill.

ANTYX (*ἀντὺξ*), the rim or border of any thing, especially of a shield or chariot. The rim of the large round shield of the ancient Greeks was thinner than the part which it enclosed; but on the other hand, the antyx of a chariot must have been thicker than the body to which it gave both form and strength.

In front of the chariot the antyx was often raised above the body, into the form of a curvature, which served the purpose of a hook to hang the reins upon.



LYX OF A CHARIOT

APAGO'GE (*ἀπαγωγή*), a summary process, allowed in certain cases by the Athenian law. The term denotes not merely the act of apprehending a culprit caught *in ipso facto*, but also the written information

delivered to the magistrate, urging his apprehension. The cases in which the *apagogé* was most generally allowed were those of theft, murder, ill-usage of parents, &c.

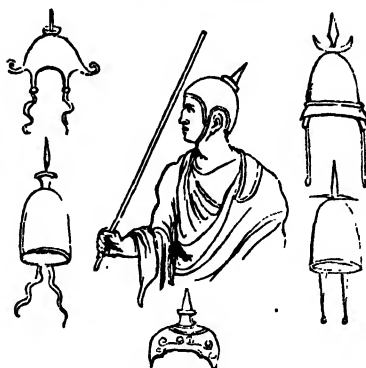
APATŪRIA (ἀπατούρια) was a political festival, which the Athenians had in common with all the Greeks of the Ionian name, with the exception of those of Colophon and Ephesus. It was celebrated in the month of Pyanepsion, and lasted for three days. The name ἀπατούρια is not derived from ἀπαρᾶν, to deceive, but is composed of ἀ=ἄμα, and πατούρια, which is perfectly consistent with what Xenophon says of the festival, that when it is celebrated the fathers and relations assemble together. According to this derivation, it is the festival at which the phratritæ met to discuss and settle their own affairs. But, as every citizen was a member of a phratritæ, the festival extended over the whole nation, who assembled according to phratritæ.

The festival lasted three days. The third day was the most important; for on that day, children born in that year, in the families of the phratritæ, or such as were not yet registered, were taken by their fathers, or in their absence by their representatives (κύριοι), before the assembled members of the phratritæ. For every child a sheep or a goat was sacrificed. The father, or he who supplied his place, was obliged to establish by oath that the child was the offspring of free-born parents, and citizens of Athens. After the victim was sacrificed, the phratrores gave their votes, which they took from the altar of Zeus Phratritus. When the majority voted against the reception, the cause might be tried before one of the courts of Athens; and if the claims of the child were found unobjectionable, its name, as well as that of the father, was entered into the register of the phratritæ, and those who had wished to effect the exclusion of the child were liable to be punished.

APERTA NAVIS. [APHRACTUS.]

APEX, a cap worn by the flamines and salii at Rome. The essential part of the apex, to which alone the name properly belonged, was a pointed piece of olive-wood, the base of which was surrounded with a lock of wool. This was worn on the top of the head, and

was held there either by fillets only, or, as was more commonly the case, by the aid of a cap which fitted the head, and was also fastened by means of two strings or bands.



APICES, CAPS WORN BY THE SALII

APHRACTUS (ἄφρακτος ναῦς), called also *navis aperta*, a ship which had no deck, but was merely covered with planks in the front and hinder part, as is represented in the following cut. The ships which had decks were called *cataphracti* (κατάφρακτοι), and *tectæ* or *stratæ*. At the time of the Trojan war the Greek ships had no decks, but were only covered over in the prow and stern, which covering Homer calls the ἱκρία νηός.



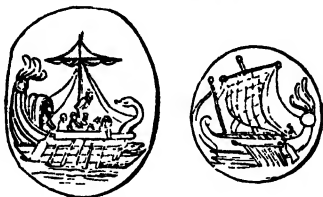
APHRACTUS

APHRODISIA (Ἀφροδίσια), were festivals celebrated in honour of Aphrodité, in a great number of towns in Greece, but



particularly in the island of Cyprus. Her most ancient temple was at Paphos. No bloody sacrifices were allowed to be offered to her, but only pure fire, flowers, and incense.

**APLUSTRE** (*ἄπλουστρον*), an ornament of wooden planks, which constituted the highest part of the poop (*prunns*) of a ship. From the representations of two ancient ships annexed, we see the position of the aplustre. It rose immediately behind the gubernator, who held the rudder and guided the ship, and it served in some degree to protect him from the wind and the rain.



APLUSTRE

**APODECTAE** (*ἀποδέκται*), public officers at Athens, who were introduced by Cleisthenes in the place of the ancient colacretae (*κολακρέται*). They were ten in number, one for each tribe, and their duty was to collect all the ordinary taxes, and distribute them among the separate branches of the administration which were entitled to them.

**APOGRAPHE** (*ἀπογραφή*), literally "a list, or register;" signified also, 1. An accusation in public matters, more particularly when there were several defendants. It differed but little, if at all, from the ordinary *graphé*. 2. A solemn protest or assertion before a magistrate, to the intent that it might be preserved by him till it was required to be given in evidence. 3. A specification of property, said to belong to the state, but actually in the possession of a private person; which specification was made with a view to the confiscation of such property to the state.

**A POLLINARES LUDI.** [LUDI APOLLINARES.]

**APOPHORETA** (*ἀποφόρητα*) were presents, which were given to friends at the end of an entertainment to take home with

## APOTHEOSIS.

them. These presents appear to have been usually given on festival days, especially during the Saturnalia.

**APOSTOLEUS** (*ἀποστολεύς*), the name of a public officer at Athens. There were ten magistrates of this name, and their duty was to see that the ships were properly equipped and provided by those who were bound to discharge the trierarchy. They had the power, in certain cases, of imprisoning the trierarchs who neglected to furnish the ships properly.

**APOTHECA** (*ἀποθήκη*), a place in the upper part of the house, in which the Romans frequently placed the earthen amphorae in which their wines were deposited. This place, which was quite different from the *cella vinaria*, was above the *fumarium*; since it was thought that the passage of the smoke through the room tended greatly to increase the flavour of the wine.

**APOTHEOSIS** (*ἀποθέωσις*), the enrolment of a mortal among the gods. The mythology of Greece contains numerous instances of the deification of mortals; but in the republican times of Greece we find few examples of such deification. The inhabitants of Amphipolis, however, offered sacrifices to Brasidas after his death. In the Greek kingdoms, which arose in the East on the dismemberment of the empire of Alexander, it appears to have been not uncommon for the successor to the throne to offer divine honours to the former sovereign. Such an apotheosis of Ptolemy, king of Egypt, is described by Theocritus in his 17th Idyl.

The term apotheosis, among the Romans, properly signified the elevation of a deceased emperor to divine honours. This practice, which was common upon the death of almost all the emperors, appears to have arisen from the opinion which was generally entertained among the Romans, that the souls or manes of their ancestors became deities; and as it was common for children to worship the manes of their fathers, so it was natural for divine honours to be publicly paid to a deceased emperor, who was regarded as the parent of his country. This apotheosis of an emperor was usually called *consecratio*; and the emperor who received the honour

of an apotheosis was usually said *in deorum numerum referri*, or *consecrari*, and whenever he is spoken of after his death, the title of *divus* is prefixed to his name. The funeral pile on which the body of the deceased emperor was burnt, was constructed of several stories in the form of chambers rising one above another, and in the highest an eagle was placed, which was let loose as the fire began to burn, and which was supposed to carry the soul of the emperor from earth to heaven.

APPA'RITOR, the general name for a public servant of the magistrates at Rome, namely, the ACCENSUS, CARNIFEX, COACTOR, INTERPRES, LICTOR, PRAEEO, SCRIBA, STATOR, VIATOR, of whom an account is given in separate articles. They were called apparitores because they were at hand to execute the commands of the magistrates (*quod iis apparebant*). Their service or attendance was called *apparitio*.

APPELLA'TIO, appeal. 1. GREEK. (*ἔφεσις* or *ἀνάδικα*.) Owing to the constitution of the Athenian tribunals, each of which was generally appropriated to its peculiar subjects of cognisance, and therefore could not be considered as homogeneous with or subordinate to any other, there was little opportunity for bringing appeals properly so called. It is to be observed also, that in general a cause was finally and irrevocably decided by the verdict of the dicasts (*δικη αὐτοτελής*). There were only a few exceptions in which appeals and new trials might be resorted to.

2. ROMAN. The word *appellatio*, and the corresponding verb *appellare*, are used in the early Roman writers to express the application of an individual to a magistrate, and particularly to a tribune, in order to protect himself from some wrong inflicted, or threatened to be inflicted. It is distinguished from *provocatio*, which in the early writers is used to signify an appeal to the *populus* in a matter affecting life. It would seem that the *provocatio* was an ancient right of the Roman citizens. The surviving Horatius, who murdered his sister, appealed from the *duumviri* to the *populus*. The *decemviri* took away the *provocatio*; but it was restored by the *Lex Valeria et Horatia*,

a. c. 449, in the year after the *decemvirate*, and it was at the same time enacted, that in future no magistrate should be made from whom there should be no appeal. On this Livy remarks, that the *plebs* were now protected by the *provocatio* and the *tribunicium auxilium*; this latter term has reference to the *appellatio* properly so called. The complete phrase to express the *provocatio* is *provocare ad populum*; and the phrase which expresses the *appellatio* is *appellare ad*, &c.

AQUAE DUCTUS, signifies an artificial channel or watercourse, by which a supply of water is brought from a considerable distance, upon an inclined plane raised on arches, and carried across valleys and uneven country, and occasionally under ground, where hills or rocks intervene.

As nearly all the ancient aqueducts now remaining are of Roman construction, it has been generally imagined that works of this description were entirely unknown to the Greeks. This, however, is an error, since some are mentioned by Pausanias and others, though too briefly to enable us to judge of their particular construction. Probably those which have been recorded—such as that built by Peisistratus at Athens, that at Megara, and the celebrated one of Poly-crates at Samos—were rather conduits than ranges of building like the Roman ones. Of the latter, few were constructed in the times of the republic. It was not until about a. c. 311, that any were erected, the inhabitants supplying themselves up to that time with water from the Tiber, or making use of cisterns or springs. The first aqueduct was begun by App. Claudius the censor, and was named after him, the *Aqua Appia*. Subsequently seven or eight aqueducts were built, which brought an abundant supply of water to Rome.

The *specus*, or water channel, was formed either of stone or brick coated with cement, and was arched over at top, in order to exclude the sun, on which account there were apertures or ventholes at certain distances. The water, however, besides flowing through the *specus*, passed also through pipes, either of lead or burnt earth (*terra-cotta*). At the mouth and termination of every

aquaeduct there was a large reservoir, called *castellum*, and there were usually also intermediate *custella* at certain distances along its course. The *castellum* at the mouth or opening into the aquaeduct was also called *piscina limosa*, because the water was collected in it, in order that it might first deposit its impurities. The principal *castellum* was that in which the aquaeduct terminated, and whence the water was conveyed by different branches and pipes to various parts of the city.

During the times of the republic, the censors and aediles had the superintendence of the aquaeducts; but under the emperors particular officers were appointed for that purpose, under the title of *curatores* or *præfecti aquarum*. These officers were first created by Augustus, and were invested with considerable authority. In the time of Nerva and Trajan, about seven hundred architects and others were constantly employed, under the orders of the *curatores aquarum*, in attending to the aquaeducts. The officers who had charge of these works were, 1. The *villici*, whose duty it was to attend to the aquaeducts in their course to the city. 2. The *castellarii*, who had the superintendence of all the *castella* both within and without the city. 3. The *circitores*, so called because they had to go from post to post, to examine into the state of the works, and also to keep watch over the labourers employed upon them. 4. The *silicarii*, or paviours. 5. The *tectores*, or plasterers. All these officers appear to have been included under the general term of *aquarii*.

AQUAE ET IGNIS INTERDICTIO. [EXSILIUM.]

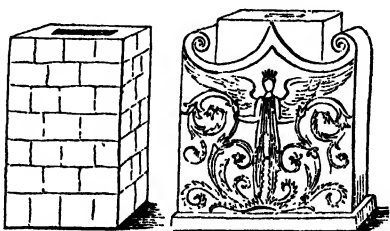
AQUARI, slaves who carried water for bathing, &c. into the female apartments. The *aquarii* were also public officers who attended to the aquaeducts. [AQUAE DUCTUS.]

AQUEDUCT. [AQUAE DUCTUS.]

A'QUILA. [SIGNA MILITARIA.]

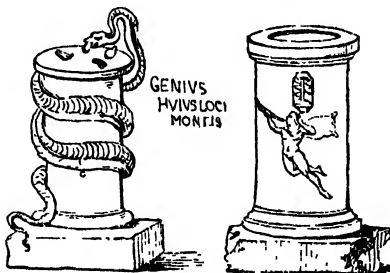
ARA (*βωμόν, θυτήριον*), an altar. *Ara* was a general term denoting any structure elevated above the ground, and used to receive upon it offerings made to the gods. *Altare*, probably contracted from *alta ara*, was properly restricted to the larger, higher, and more expensive structures.

Four specimens of ancient altars are given below; the two in the former wood-



ARÆ, ALFARB.

cut are square, and those in the latter round, which is the less common form.



ARÆ, ALFARB.

At the top of three of the above altars we see the hole intended to receive the fire (*ἑσχαπῖς, ἑσχαπῆς*): the fourth was probably intended for the offering of fruits or other gifts, which were presented to the gods without fire. When the altars were prepared for sacrifice, they were commonly decorated with garlands or festoons. These were composed of certain kinds of leaves and flowers, which were considered consecrated to such uses, and were called *verbenæ*.

The altars constructed with most labour and skill belonged to temples; and they were erected either before the temple or within the cella of the temple, and principally before the statue of the divinity to whom it was dedicated. The altars in the area before the temple were altars of burnt-offerings, at which animal sacrifices (*vic-*

*timae*, σφάγια, *lepēta*) were presented: only incense was burnt, or cakes and bloodless sacrifices offered on the altars within the building.

ARATRUM (ἄροτρον), a plough. Among the Greeks and Romans the three most essential parts of the plough were,—the plough-tail (γῶνις, *buris*, *bura*), the share-beam (ἔλμα, *dens*, *dentale*), that is, the piece of wood to which the share is fixed, and the pole (βυμός, *lorofoeús*, *temo*). In the time and country of Virgil it was the custom to force a tree into the crooked form of the *buris*, or plough-tail. The upper end of the *buris* being held by the ploughman, the lower part, below its junction with the pole, was used to hold the *dentale* or share-beam, which was either sheathed with metal, or driven bare into the ground, according to circumstances. The term *vomer* was sometimes applied to the end of the *dentale*.

To these three parts, the two following are added in the description of the plough by Virgil:—

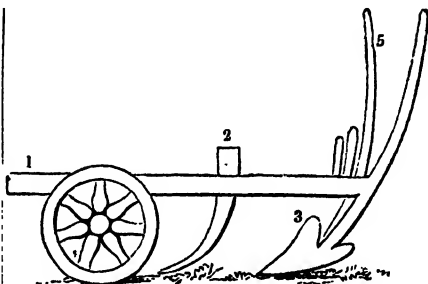
1. The *earth-boards*, or *mov'd-boards* (*aures*), rising on each side, bending outwardly in such a manner as to throw on either hand the soil which had been previously loosened and raised by the share, and adjusted to the share-beam (*dentale*), which was made double for the purpose of receiving them.

2. The *handle* (*stiva*). Virgil describes this part as used to turn the plough at the end of the furrow; and it is defined by an ancient commentator on Virgil as the "handle by which the plough is directed." It is probable that as the *dentalia*, the two share-beams, were in the form of the Greek letter Λ, which Virgil describes by *duplici dorso*, the *buris* was fastened to the left share-beam and the *stiva* to the right, so that the plough of Virgil was more like the modern Lancashire plough, which is commonly held behind with both hands. Sometimes, however, the *stiva* was used alone and instead of the *buris* or tail. In place of *stiva* the term *capulus* is sometimes employed.

The only other part of the plough requiring notice is the coulter (*culter*), which

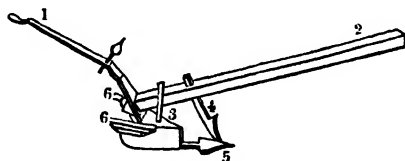
was used by the Romans as it is with us. It was inserted into the pole so as to depend vertically before the share, cutting through the roots which came in its way, and thus preparing for the more complete overturning of the soil by the share.

Two small wheels were also added to some ploughs. The annexed cut shows the form of an ancient wheel-plough. It also shows distinctly the *temo* or pole (1), the coulter (2), the *dentale* or share-



ARATRUM, PLOUGH.

beam (3), the *buris* or plough-tail (4), and the handle or *stiva* (5). It corresponds in all essential particulars with the plough now used about Mantua and Venice, of which an engraving is given below.



ARATRUM, PLOUGH.

1. *Buris*. 2. *Temo*. 3. *Dentale*. 4. *Culter*.  
5. *Vomer*. 6. *Aura*.

The Greeks and Romans usually ploughed their land three times for each crop. The first ploughing was called *proscindere*, or *novare* (προσκαθαίρει, νεώτερον); the second *offringere*, or *iterare*; and the third, *livare*, or *tertiare*. The field which underwent the "proscissio" was called *vervactum* or *novale*

(*reds*), and in this process the coulter was employed, because the fresh surface was entangled with numberless roots which required to be divided before the soil could be turned up by the share. The term "*offringere*," from *ob* and *frangere*, was applied to the second ploughing; because the long parallel clods already turned up were broken and cut across, by drawing the plough through them at right angles to its former direction. The field which underwent this process was called *ager iteratus*. After the second ploughing the sower cast his seed. Also the clods were often, though not always, broken still further by a wooden mallet, or by harrowing (*occutio*). The Roman ploughman then, for the first time, attached the earth-boards to his share. The effect of this adjustment was to divide the level surface of the "*ager iteratus*" into ridges. These were called *porcae*, and also *lirae*, whence came the verb *lirare*, to make ridges, and also *delirare*, to decline from the straight line. The earth-boards, by throwing the earth to each side in the manner already explained, both covered the newly-scattered seed, and formed between the ridges furrows (*αβλακες, sulci*) for carrying off the water. In this state the field was called *seges* and *τρίτολος*.

When the ancients ploughed three times only, it was done in the spring, summer, and autumn of the same year. But in order to obtain a still heavier crop, both the Greeks and the Romans ploughed four times, the proscissio being performed in the latter part of the preceding year, so that between one crop and another two whole years intervened.

#### A'RBITER. [JUDEX.]

ARCA (*αἰσώτης*). 1. A chest, in which the Romans were accustomed to place their money; and the phrase *ex arca solvere* had the meaning of paying in ready money. The term *arcae* was usually applied to the chests in which the rich kept their money, and was opposed to the smaller *loculi*, *sacculus*, and *crumena*. 2. The coffin in which persons were buried, or the bier on which the corpse was placed previously to burial. 3. A strong cell made of oak, in which criminals and slaves were confined.

#### ARCH. [ARCUS; FORNIX.]

ARCHEION (*ἀρχεῖον*), properly means any public place belonging to the magistrates, but is more particularly applied to the archive office, where the decrees of the people and other state documents were preserved. This office is sometimes merely called *τὸ δημοσίον*. At Athens the archives were kept in the temple of the mother of the gods (*μήτηρ*), and the charge of it was entrusted to the president (*ἐπιστάτης*) of the senate of the Five-hundred:

#### ARCHERS. [ARCUS.]

ARCHIMI'MUS, the chief actor in a pantomime, was especially applied to the chief mimus, who represented at a funeral the deceased person, and imitated his words and actions.

#### ARCHITHEORUS (*ἀρχιθέωρος*). [THEORUS.]

ARCHON (*ἀρχων*). The government of Athens began with monarchy, and, after passing through a dynasty\* and aristocracy, ended in democracy. Of the kings of Athens, considered as the capital of Attica, Theseus may be said to have been the first; for to him, whether as a real individual or a representative of a certain period, is attributed the union of the different and independent states of Attica under one head. The last was Codrus; in acknowledgment of whose patriotism in meeting death for his country, the Athenians are said to have determined that no one should succeed him with the title of king (*βασιλεύς*). It seems, however, equally probable, that it was the nobles who availed themselves of the opportunity to serve their own interests, by abolishing the kingly power for another, the possessors of which they called *Archontes* (*ἀρχοντες*) or rulers. These for some time continued to be, like the kings of the house of Codrus, appointed for life: still an important point was gained by the nobles, the office being made accountable (*δρεσθνυος*), which of course implies that the nobility had some control over it.

This state of things lasted for twelve reigns

\* By this is meant that the supreme power, though not monarchical, was confined to one family.

of archons. The next step was to limit the continuance of the office to ten years, still confining it to the Medontidae, or house of Codrus, so as to establish what the Greeks called a dynasty, till the archonship of Eryxias, the last archon of that family elected as such. At the end of his ten years (a. c. 684), a much greater change took place: the archonship was made annual, and its various duties divided among a college of nine, chosen by suffrage (*χειροτονία*) from the Eupatridae, or Patricians, and no longer elected from the Medontidae exclusively. This arrangement lasted till the time of Solon, who still continued the election by suffrage, but made the qualification for office depend, not on birth, but property. The election by lot is believed to have been introduced by Cleisthenes (a. c. 508). The last change is supposed to have been made by Aristides, who after the battle of Plataea (a. c. 479) abolished the property qualification, throwing open the archonship and other magistracies to all the citizens; that is, to the Thetes, as well as the other classes, the former of whom were not allowed by Solon's laws to hold any magistracy at all.

Still, after the removal of the old restrictions, some security was left to insure respectability; for, previously to an archon entering on office, he underwent an examination, called the *anacrisis* (*ἀνακρίσις*), as to his being a legitimate and a good citizen, a good son, and qualified in point of property, but the latter limitation was either done away with by Aristides, or soon became obsolete. Yet, even after passing a satisfactory *anacrisis*, each of the archons, in common with other magistrates, was liable to be deposed on complaint of misconduct made before the people, at the first regular assembly in each prytany. On such an occasion the *epicheirotonia* (*ἐπιχειροτονία*), as it was called, took place: and we read that in one case the whole college of archons was deprived of office (*ἀποχειροτονεῖσθαι*).

In consequence of the democratical tendency of the assembly and courts of justice established by Solon, the archons lost the great political power which they at one time possessed. They became, in fact, not

as of old directors of the government, but merely municipal magistrates, exercising functions and bearing titles described below.

It has been already stated, that the duties of the single archon were shared by a college of nine. The first, or president of this body, was called *Archon*, by way of pre-eminence, or *Archon Eponymus* (*ἄρχων ἐπώνυμος*), from the year being distinguished by and registered in his name. The second was styled *Archon Basileus* (*ἄρχων βασιλεύς*), or the King Archon; the third *Polemarchus* (*πολέμαρχος*), or commander-in-chief; the remaining six, *Thesmothetæ* (*θεσμοθέται*), or legislators. As regards the duties of the archons, it is sometimes difficult to distinguish what belonged to them individually, and what collectively.

It seems that a considerable portion of the judicial functions of the ancient kings devolved upon the *Archon Eponymus*, who was also constituted a sort of state protector of those who were unable to defend themselves. Thus he was to superintend orphans, heiresses, families losing their representatives, widows left pregnant, and to see that they were not wronged in any way. This archon had also the superintendence of the greater Dionysia, and the Thargelia.

The functions of the *King Archon* were almost all connected with religion; his distinguishing title shows that he was considered a representative of the old kings in their capacity of high priest, as the *Rex Sacrificulus* was at Rome. Thus he presided at the Lenæa, or older Dionysia; superintended the mysteries and the games called *Lampadephoriae*, and had to offer up sacrifices and prayers in the Eleusinium, both at Athens and Eleusis. Moreover, indictments for impiety, and controversies about the priesthood, were laid before him; and, in cases of murder, he brought the trial into the court of the areiopagus, and voted with its members. His wife, also, who was called *Basilissa* (*βασιλίσσα*), had to offer certain sacrifices, and therefore it was required that she should be a citizen of pure blood, without stain or blemish.

The *Polemarch* was originally, as his name denotes, the commander-in-chief, and we

find him discharging military duties as late as the battle of Marathon, in conjunction with the ten *Strategi*; he there took, like the kings of old, the command of the right wing of the army. This, however, seems to be the last occasion on record of this magistrate appointed by lot being invested with such important functions; and in after ages we find that his duties ceased to be military, having been, in a great measure, transferred to the protection and superintendence of the resident aliens, so that he resembled in many respects the praetor peregrinus at Rome. Thus, all actions affecting aliens, the isoteles and proxeni were brought before him previously to trial. Moreover, it was the polemarch's duty to offer the yearly sacrifice to Artemis, in commemoration of the vow made by Callimachus, at Marathon, and to arrange the funeral games in honour of those who fell in war.

The six *Thesmothetae* were extensively connected with the administration of justice, and appear to have been called legislators, because in the absence of a written code, they might be said to make laws, or *thesmi* (*θεσμοί*), in the ancient language of Athens, though in reality they only explained them. They were required to review, every year, the whole body of laws, that they might detect any inconsistencies or superfluities, and discover whether any laws which were abrogated were in the public records amongst the rest. Their report was submitted to the people, who referred the necessary alterations to a legislative committee chosen for the purpose, and called *Nomothetae* (*νομοθέται*). The chief part of the duties of the thesmothetae consisted in receiving informations, and bringing cases to trial in the courts of law, of the days of sitting in which they gave public notice. They did not try them themselves, but seem to have constituted a sort of grand jury, or inquest. The trial itself took place before the *Dicastae*. [*DICASTAE*.]

It is necessary to be cautious in our interpretation of the words *ἀρχή* and *ἀρχορρες*, since they have a double meaning in the Attic orators, sometimes referring to the archons peculiarly so called, and sometimes to any other magistracy.

## ARCUS TRIUMPHALIS.

The archons had various privileges and honours. The greatest of the former was the exemption from the trierarchies—a boon not allowed even to the successors of Harmodius and Aristogeiton. As a mark of their office, they wore a chaplet or crown of myrtle; and if any one struck or abused one of the thesmothetae or the archon, when wearing this badge of office, he became *atimos* (*ἄτιμος*), or infamous in the fullest extent, thereby losing his civic rights. The archons, at the close of their year of service, were admitted among the members of the areiopagus. [*AREIOPAGUS*.]

ARCUS TRIUMPHALIS, a triumphal arch forming a passage way, and erected in honour of an individual, or in commemoration of a conquest.

Triumphal arches were built across the principal streets of Rome, and, according to the space of their respective localities, consisted of a single archway, or a central one for carriages, and two smaller ones on each side for foot passengers. Those actually made use of on the occasion of a triumphal entry and procession were merely temporary and hastily erected; and, having served their purpose, were taken down again, and sometimes replaced by others of more durable materials.

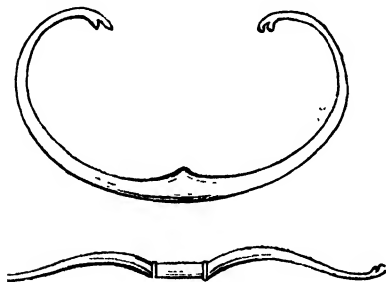
Sertinius is the first upon record who erected anything of the kind. He built an arch in the Forum Boarium, about a. c. 196, and another in the Circus Maximus, each of which was surmounted by gilt statues.

There are twenty-one arches recorded by different writers, as having been erected in the city of Rome, five of which now remain:—1. *Arcus Drusi*, which was erected to the honour of Claudius Drusus on the Appian way. 2. *Arcus Titi*, at the foot of the Palatine, which was erected to the honour of Titus, after his conquest of Judaea; the bas-reliefs of this arch represent the spoils from the temple of Jerusalem carried in triumphal procession. 3. *Arcus Septimii Severi*, which was erected by the senate (A. D. 207) at the end of the Via Sacra, in honour of that emperor and his two sons, Caracalla and Geta, on account of his conquest of the Parthians and Arabians. 4.

*Arcus Gallieni*, erected to the honour of Gallienus by a private individual, M. Aurelius Victor. 5. *Arcus Constantini*, which was larger than the arch of Titus.

ARCUS (*ἄρξ*, *τόξον*), the bow used for shooting arrows, is one of the most ancient of all weapons, but is characteristic of Asia rather than of Europe. In the Roman armies it was scarcely ever employed except by auxiliaries; and these auxiliaries, called *sagittarii*, were chiefly Cretes and Arabians.

The upper of the two figures below shows the Scythian or Parthian bow unstrung; the lower one represents the usual form of the Grecian bow, which had a double curvature, consisting of two circular portions united by the handle. When not used, the bow was put into a case (*τοξόθηκη*, *γυρωτός*, *corytus*), which was made of leather, and sometimes ornamented.



ARCUS, BOW.

A'REA (*ἄλως*, or *ἀλώα*), the threshing-floor, was a raised place in the field, open on all sides to the wind. Great pains were taken to make this floor hard; it was sometimes paved with flint stones, but more usually covered with clay and smoothed with a roller.

AREIO'PAGUS (*ὁ Ἀρείος πάγος*, or hill of Ares), was a rocky eminence, lying to the west of, and not far from the Acropolis at Athens. It was the place of meeting of the council (*ἡ ἐν Ἀρείῳ πάγῳ βουλὴ*), which was sometimes called *The Upper Council* (*ἡ ἄνω βουλὴ*), to distinguish it from the senate of Five-hundred, which sat in the Cerameicus within the city.

It was a body of very remote antiquity, acting as a criminal tribunal, and existed long before the time of Solon, but he so far modified its constitution and sphere of duty, that he may almost be called its founder. What that original constitution was, must in some degree be left to conjecture, though there is every reason to suppose that it was aristocratical, the members being taken, like the ephetae, from the noble patrician families. [EPHETAE.]

By the legislation of Solon the Areiopagus was composed of the ex-archons, who, after an unexceptionable discharge of their duties, "went up" to the Areiopagus, and became members of it for life, unless expelled for misconduct. As Solon made the qualification for the office of archon to depend not on birth but on property, the council after his time ceased to be aristocratic in constitution; but, as we learn from Attic writers, continued so in spirit. In fact, Solon is said to have formed the two councils, the senate and the Areiopagus, to be a check upon the democracy; that, as he himself expressed it, "the state riding upon them as anchors might be less tossed by storms." Nay, even after the archons were no longer elected by suffrage but by lot, and the office was thrown open by Aristides to all the Athenian citizens, the "upper council" still retained its former tone of feeling.

Moreover, besides these changes in its constitution, Solon altered and extended its functions. Before his time it was only a criminal court, trying cases of "wilful murder and wounding, of arson and poisoning," whereas he gave it extensive powers of a censorial and political nature. Thus we learn that he made the council an "overseer of every thing, and the guardian of the laws," empowering it to inquire how any one got his living, and to punish the idle; and we are also told that the Areiopagites were "superintendents of good order and decency," terms rather unlimited and undefined, as it is not improbable Solon wished to leave their authority. When heinous crimes had notoriously been committed, but the guilty parties were not known, or no accuser appeared, the Areiopagus inquired



into the subject, and reported to the demus. The report or information was called *apophasis*. This was a duty which they sometimes undertook on their own responsibility, and in the exercise of an old established right, and sometimes on the order of the demus. Nay, to such an extent did they carry their power, that on one occasion they apprehended an individual (Antiphon), who had been acquitted by the general assembly, and again brought him to a trial, which ended in his condemnation and death. Again, we find them revoking an appointment whereby Aeschines was made the advocate of Athens before the Amphictyonic council, and substituting Hyperides in his room.

They also had duties connected with religion, one of which was to superintend the sacred olives growing about Athens, and try those who were charged with destroying them; and in general it was their office to punish the impious and irreligious. Independent, then, of its jurisdiction as a criminal court in cases of wilful murder, which Solon continued to the Areiopagus, its influence must have been sufficiently great to have been a considerable obstacle to the aggrandisement of the democracy at the expense of the other parties in the state. Accordingly, we find that Pericles, who was opposed to the aristocracy, resolved to diminish its power and circumscribe its sphere of action. His coadjutor in this work was Ephialtes, a statesman of inflexible integrity, and also a military commander. They experienced much opposition in their attempts, not only in the assembly, but also on the stage, where Aeschylus produced his tragedy of the Eumenides, the object of which was to impress upon the Athenians the dignity, sacredness, and constitutional worth of the institution which Pericles and Ephialtes wished to reform. Still the opposition failed: a decree was carried by which, as Aristotle says, the Areiopagus was "mutilated," and many of its hereditary rights abolished, though it is difficult to ascertain the precise nature of the alterations which Pericles effected.

The jurisdiction of the Areiopagus in cases of murder was still left to them. In

such cases the process was as follows:—The king archon brought the case into court, and sat as one of the judges, who were assembled in the open air, probably to guard against any contamination from the criminal. The accuser first came forward to make a solemn oath that his accusation was true, standing over the slaughtered victims, and imprecating extirpation upon himself and his whole family were it not so. The accused then denied the charge with the same solemnity and form of oath. Each party then stated his case with all possible plainness, keeping strictly to the subject, and not being allowed to appeal in any way to the feelings or passions of the judges. After the first speech, a criminal accused of murder might remove from Athens, and thus avoid the capital punishment fixed by Draco's *Thesmi*, which on this point were still in force. Except in cases of parricide, neither the accuser nor the court had power to prevent this; but the party who thus evaded the extreme punishment was not allowed to return home, and when any decree was passed at Athens to legalise the return of exiles, an exception was always made against those who had thus left their country.

The Areiopagus continued to exist, in name at least, till a very late period. Thus we find Cicero mentions the council in his letters; and an individual is spoken of as an Areiopagite under the emperors Gratian and Theodosius (A. D. 380).

The case of St. Paul is generally quoted as an instance of the authority of the Areiopagus in religious matters; but the words of the sacred historian do not necessarily imply that he was brought before the council. It may, however, be remarked, that the Areiopagites certainly took cognizance of the introduction of new and unauthorised forms of religious worship, called *ἐπιθερα ἱερὰ*, in contradistinction to the *πάτρια* or older rites of the state.

ARE'NA. [AMPHITHEATRUM.]

ARETA'LOGI, persons who amused the company at the Roman dinner tables.

A'RGEI, the name given by the pontiffs to the places consecrated by Numa for the celebration of religious services.

Varro calls them the chapels of the *argei*,  
 1 says they were twenty-seven in number,  
 2 distributed in the different districts of the

There was a tradition that these  
 1 were named from the chieftains who  
 2 He with Hercules, the *Argive*, to Rome,  
 3 occupied the Capitoline, or, as it was  
 4 ciently called, Saturnian hill. It is im-  
 5 sible to say what is the historical value  
 6 for meaning of this legend; we may, how-  
 7 ever, notice its conformity with the state-  
 8 ment that Rome was founded by the  
 9 Pelasgians, with whom the name of *Argos*  
 10 was connected.

The name *argei* was also given to certain  
 figures thrown into the Tiber from the  
 Sublician bridge, on the Ides of May in  
 every year. This was done by the pon-  
 tifices, the vestals, the praetors, and other  
 citizens, after the performance of the cus-  
 tomary sacrifices. The images were thirty  
 in number, made of bulrushes, and in the  
 form of men. Ovid makes various sup-  
 positions to account for the origin of this  
 rite; we can only conjecture that it was a  
 symbolical offering, to propitiate the gods,  
 and that the number was a representative  
 either of the thirty patrician curiae at  
 Rome, or perhaps of the thirty Latin town-  
 ships.

ARGENTARII, bankers or money-  
 changers at Rome. The public bankers,  
 or *mensarii*, are to be distinguished from  
 the argentarii. The highest class of men-  
 sarii, the *mensarii quinquagiri* or *triumviri*,  
 were a sort of extraordinary magistrates;  
 their business was to regulate the debts of  
 the citizens, and to provide and distribute  
 specie on emergency. [MENSARII.] The  
 argentarii, on the contrary, were private  
 bankers. Almost all money transactions  
 were carried on through their intervention,  
 and they kept the account-books of their  
 customers. Hence, all terms respecting the  
 relation between debtor and creditor were  
 borrowed from banking business; thus, *rationem accepti scribere* ("to put down on the  
 debtor's side in the banker's book") means  
 "to borrow money;" *rescribere*, "to pay it  
 back again;" *nomen* (an item in the ac-  
 count) is "a debt," or even "a debtor."  
 These books of account have given rise to

the modern Italian system of book-keeping  
 by double-entry.

The functions of the *argentarii*, besides  
 their original occupation of money-chang-  
 ing (*permutatio argenti*), were as follows:—

1. Attending public sales as agents for  
 purchasers, in which case they were called  
*interpretes*. 2. Assaying and proving money  
*(probatio nummorum)*. 3. Receiving  
 deposits, or keeping a bank, in the modern  
 sense of the word. If the deposit was not  
 to bear interest, it was called *depositum*, or  
*vacua pecunia*; if it was to bear interest, it  
 was called *creditum*. The *argentarii* were  
 said not only *recipere*, but also *constituere*,  
 so that an action *constitutæ pecuniæ* would  
 lie against them.

The shops of the bankers were in the  
 cloisters round the forum; hence, money  
 borrowed from a banker is called *aes cir-  
 cumforaneum*; and the phrases *foro cedere*,  
 or *abire, foro mergi*, &c., mean "to become  
 bankrupt." The *argentarii* at Rome were  
 divided into corporations (*societates*), and  
 formed a *collegium*. The *argentarius* was  
 necessarily a freeman.

ARGENTUM (*ἄργυρος*), silver. Ac-  
 cording to Herodotus, the Lydians were  
 the first people who put a stamp upon  
 silver; but, according to the testimony of  
 most ancient writers, silver money was first  
 coined at Aegina, by order of Pheidon,  
 about B.C. 748.

Silver was originally the universal cur-  
 rency in Greece, and it was not till a  
 comparatively late time that copper or  
 gold was coined in that country. [ÆS;  
 AURUM.] Accordingly we find that all  
 the words connected with money are de-  
 rived from *ἄργυρος*, as—*καταργυρῶ*, "to  
 bribe with money;" *ἀργυραμοιβός*, "a mo-  
 ney changer," &c.; and *ἄργυρος* is itself  
 not unfrequently used to signify money in  
 general, as *aes* in Latin.

Silver was not coined at Rome till B.C.  
 269, five years before the first Punic war.  
 The principal silver coins among the  
 Greeks and Romans were respectively the  
 drachma and denarius. [DRACHMA; DE-  
 NARIUS.]

ARGYRASPIDES (*ἀργυρασπίδες*), a  
 division of the Macedonian army, who were

so called because they carried shields covered with silver-plates.

A'RIES (*αῖρος*), the battering-ram, was used to batter down the walls of besieged cities. It consisted of a large beam, made of the trunk of a tree, especially of a fir or an ash. To one end was fastened a mass of bronze or iron (*κεφαλὴ, ἐμβολή, προτομή*), which resembled in its form the head of a ram. The upper figure in the annexed cut shows the aries in its simplest state, and as it was borne and impelled by human hands, without other assistance.



In an improved form, the ram was surrounded with iron bands, to which rings were attached for the purpose of suspending it by ropes or chains from a beam fixed transversely over it. See the lower figure in the woodcut. By this contrivance the soldiers were relieved from the necessity of supporting the weight of the ram, and they could with ease give it a rapid and forcible motion backwards and forwards.

The use of this machine was further aided by placing the frame in which it was suspended upon wheels, and also by constructing over it a wooden roof, so as to form a "testudo," which protected the besieging party from the defensive assaults of the besieged.

ARMA, ARMATU'RA (*ἄρτεα, τεύχεα*, Hom. ; *ὅπλα*), arms, armour.

Homer describes in various passages an entire suit of armour, and we observe that it consisted of the same portions which were used by the Greek soldiers ever after. Moreover, the order of putting them on is always the same. The heavy-armed warrior, having already a tunic around his body, and preparing for combat, puts on,— 1. his greaves (*κνημίδες, ocreæ*); 2. his cuirass (*θώραξ, lorica*), to which belonged the *μῆτην* underneath, and the zone (*ζώνη, ζωντήρ, cingulum*), above; 3. his sword (*ἐπίσος, ensis, gladius*), hung on the left side of his body by means of a belt which passed over the right shoulder; 4. the large round shield (*σάκος, doris, clipeus, scutum*), supported in the same manner; 5. his helmet (*κόρυς, κυνέη, cassis, galea*); 6. he took his spear (*ἔγχος, δόρυ, hasta*), or, in many cases, two spears. The form and use of these portions are described in separate articles, under their Latin names. The annexed cut exhibits them all.



GREEK SOLDIER.

those who were defended in the manner which has now been represented are called by Homer *aspistae* (ἀσπιστάι), from their shield (ἀσπίς); also *angemachi* (ἀγγεμάχοι), because they fought hand to hand with their adversaries; but much more commonly *promachi* (πρόμαχοι), because they occupied the front of the army.

In later times, the heavy-armed soldiers were called *hoplitae* (ὀπλιταί), because the *hopla* (ὅπλα) more especially denoted the defensive armour, the shield and spear. By wearing these they were distinguished from the light-armed (ψιλοί, πλοῖ, γυμνοί, γυμνήται, γυμνήτες), who, instead of being defended by the shield and spear, had a much slighter covering, sometimes consisting of skins, and sometimes of leather or cloth; and instead of the sword or lance, they commonly fought with darts, pikes, bows and arrows, or slings.

Besides the heavy and light-armed soldiers, another description of men, the *peitastae* (πειτασται), also formed a part of the

Greek army, though we do not hear of them in early times. Instead of the large round shield, they carried a smaller one called the *pelte* (πέλτη), and in other respects their armour, though heavier and more effective than that of the psili, was much lighter than that of the hoplites. The weapon on which they principally depended was the spear.

The Roman legions consisted, as the Greek infantry for the most part did, of heavy and light-armed troops (*gravis et levis armatura*). The preceding figure represents a heavy-armed Roman soldier. On comparing it with that of the Greek hoplite in the other cut, we perceive that the several parts of the armour correspond, excepting only that the Roman soldier wears a dagger (*machæra*, *pugio*.) on his right side instead of a sword on his left, and instead of greaves upon his legs has *femoralia* and *caligae*. All the essential parts of the Roman heavy armour (*lorica*, *ensis*, *clipeus*, *galea*, *hasta*.) are mentioned together, except the spear, in a well-known passage of St. Paul (*Eph. vi. 17.*).

ARMA'RIUM, originally a place for keeping arms, afterwards a cupboard, in which were kept not only arms, but also clothes, books, money, and other articles of value. The armarium was generally placed in the atrium of the house.

ARMILLA (ψάλισσι, ψέλιον, or ψέλλιον, χλιδών, ἀμφιδεῦ), a bracelet or armlet, worn both by men and women.

The Roman generals frequently bestowed armillae upon soldiers for deeds of extraordinary merit.

ARMILU'STRIUM, a Roman festival for the purification of arms. It was celebrated every year on the 19th of October, when the citizens assembled in arms, and offered sacrifices in the place called *Armillustrum*, or *Vicus Armilustri*.

ARMOUR. [ARMA.]

ARMS. [ARMA.]

ARMY. [EXERCITUS.]

ARRA, A'RRABO, or ARRHA, A'RRHABO, was the thing which purchasers and vendors gave to one another, whether it was a sum of money or any thing else, as an evidence of the contract



ROMAN SOLDIER.

being made: it was no essential part of the contract of buying and selling, but only evidence of agreement as to price.

The term *arrha*, in its general sense of an evidence of agreement, was also used on other occasions, as in the case of betrothment (*sponsalia*). Sometimes the word *arrha* is used as synonymous with *pignus*, but this is not the legal meaning of the term.

ARROGA'TIO. [ADOP'TIO.]

ARROWS. [ARCUS.]

ARTABA (*ἀρτάβη*), a Persian measure of capacity = 1 medimnus and 3 choenices (Attic) = 102 Roman sextarii = 12 gallons, 5·092 pints.

ARTEMI'SIA (*Ἀρτεμίσια*), a festival celebrated at Syracuse in honour of Artemis Potamia and Soteira. It lasted three days, which were principally spent in feasting and amusements. Festivals of the same name, and in honour of the same goddess, were held in many places in Greece, but principally at Delphi.

ARTOPTA. [PISTOR.]

ARURA (*ἄρουρα*), a Greek measure of surface, mentioned by Herodotus, who says that it is a hundred Egyptian cubits in every direction. Now the Egyptian cubit contained nearly  $17\frac{3}{4}$  inches; therefore the square of  $100 \times 17\frac{3}{4}$  inches, i. e. nearly 148 feet, gives the number of square feet (English) in the *arura*, viz. 21,904.

ARUSPEX. [HARUSPEX.]

ARVA'LES FRATRES, formed a college or company of twelve priests, and were so called from offering public sacrifices for the fertility of the fields. That they were of extreme antiquity is proved by the legend which refers their institution to Romulus, of whom it is said, that when his nurse Acca Laurentia lost one of her twelve sons, he allowed himself to be adopted by her in his place, and called himself and the remaining eleven "Fratres Arvales." We also find a college called the *Sodales Titii*, and as the latter were confessedly of Sabine origin, and instituted for the purpose of keeping up the Sabine religious rites, it is probable that these colleges corresponded one to the other—the *Fratres Arvales* being connected with the Latin, and the *Sodales*

Titii with the Sabine element of the Roman state.

The office of the *fratres arvales* was for life, and was not taken away even from an exile or captive. One of their annual duties was to celebrate a three days' festival in honour of *Dea Dia*, supposed to be *Ceres*, sometimes held on the 17th, 19th, and 20th, sometimes on the 27th, 29th, and 30th of May. But besides this festival of the *Dea Dia*, the *fratres arvales* were required on various occasions, under the emperors, to make vows and offer up thanksgivings.

Under Tiberius, the *Fratres Arvales* performed sacrifices called the *Ambarvalia*, at various places on the borders of the *ager Romanus*, or original territory of Rome; and it is probable that this was a custom handed down from time immemorial, and, moreover, that it was a duty of the priesthood to invoke a blessing on the whole territory of Rome. There were also the private *ambarvalia*, which were so called from the victim (*hostia ambarvalis*) that was slain on the occasion being led three times round the corn-fields, before the sickle was put to the corn. This victim was accompanied by a crowd of merry-makers, the reapers and farm-servants dancing and singing, as they marched, the praises of *Ceres*, and praying for her favour and presence, while they offered her the libations of milk, honey, and wine. This ceremony was also called a *lustratio*, or purification.

*ARX* signifies a height within the walls of a city, upon which a citadel was built, and thus came to be applied to the citadel itself. Thus the summit of the Capitoline hill at Rome is called *Arx*.

*AS*, or *Libra*, a pound, the unit of weight among the Romans. [LIBRA.]

*AS*, the unit of value in the Roman and old Italian coinages, was made of copper, or of the mixed metal called *AES*. It was originally of the weight of a pound of twelve ounces, whence it was called *as libralis* and *aes grave*.

The oldest form of the *as* is that which bears the figure of an animal (a bull, ram, boar, or sow). The next and most common form is that which has the two-faced head of Janus on one side, and the prow of a

on the other (whence the expression by Roman boys in tossing up, *Capita navim.*)

Pliny informs us, that in the time of the Punic war (B. C. 264—241), in order to meet the expenses of the state, this weight of pound was diminished, and asses were made of the same weight as the sextans at that time, two ounces, or one-sixth of the ancient weight; and that thus the republic paid off its debts, gaining five parts in six; but afterwards, in the second Punic war, in the dictatorship of Q. Fabius Maximus (B. C. 217), asses of one ounce were made, and the denarius was decreed to be equal to sixteen asses, the republic thus gaining one-half; but that in military pay the denarius was always given for ten asses; and that soon after, by the Papirian law (about B. C. 191), asses of half an ounce were made.

The value of the as, of course, varied with its weight. Before the reduction to sixteen ounces, ten asses were equal to the denarius = about  $8\frac{1}{2}$  pence English [DENARIUS]. Therefore the as =  $3\frac{1}{4}$  farthings. After the reduction the denarius was made equal to 16 asses; therefore the as =  $2\frac{1}{4}$  things.

The as was divided into parts, which were named according to the number of ounces they contained.

They were the *deunx*, *dextans*, *dodrans*, *septunx*, *semis*, *quincunx*, *triens*, *quadrans* or *teruncius*, *sextans*, *sestuncus* or *uncia*, and *uncia*, consisting respectively of  $\frac{1}{16}$ ,  $\frac{1}{8}$ ,  $\frac{1}{4}$ ,  $\frac{3}{8}$ ,  $\frac{1}{2}$ ,  $\frac{5}{8}$ ,  $\frac{3}{4}$ ,  $\frac{7}{8}$ , and 1 ounce. Of these divisions the following were represented by coins; namely, the *as*, *quincunx*, *triens*, *quadrans*, *sestans*, and *uncia*.

After the reduction in the weight of the coins were struck of the value of 2, 3, 4, and even 10 asses, which were called respectively *dussis* or *dupondius*, *tressis*, *quadrassis*, and *decussis*. Other multiples of the as were denoted by words of similar formation, up to *centussis*, 100 asses; but most of them do not exist as coins.

In certain forms of expression, in which the as is used for money without specifying the denomination, we must understand the as.

Thus *deni aeris*, *mille aeris*, *decies aeris*, mean respectively 10, 1000, 1,000,000 asses.

The word *as* was used also for any whole which was to be divided into equal parts; and those parts were called *unciae*. Thus these words were applied not only to weight and money, but to measures of length, surface, and capacity, to inheritances, interest, houses, farms, and many other things. Hence the phrases *haeres ex asse*, the heir to a whole estate; *haeres ex dodrante*, the heir to a third-fourths.

ASSEMBLIES of the people at Athens [ECCLESIA]; at Rome [COMITIA].

ASSERTOR, or ADSECTOR, contains the same root as the verb *adserere*, which, when coupled with the word *manu*, signifies to lay hold of a thing, to draw it towards one. Hence the phrase *adserere in libertatem*, or *liberali adserere manu*, applies to him who lays his hand on a person reputed to be a slave, and asserts, or maintains his freedom. The person who thus maintained the freedom of a reputed slave was called *adsector*. The person whose freedom was thus claimed was said to be *adsertus*. The expressions *liberalis causa*, and *liberalis munus*, which occur in connection with the verb *adserere*, will easily be understood from what has been said. Sometimes the word *adserere* alone was used as equivalent to *adserere in libertatem*. The expression *adserere in servitute*, to claim a person as a slave, occurs in Livy.

ASSESSOR, or ADSESSOR, literally one who sits by the side of another. Since the consuls, praetors, governors of provinces, and the judges, were often imperfectly acquainted with the law and forms of procedure, it was necessary that they should have the aid of those who had made the law their study. The assessors sat on the tribunal with the magistrate. Their advice, or aid, was given during the proceedings as well as at other times, but they never pronounced a judicial sentence.

ASTYNOMI (ἀστυνόμοι), or street-police of Athens, were ten in number, five for the city, and as many for the Peiraeus. The *astynomi* and *agoranomi* divided between them most of the functions of the Roman aediles. [AGORANOMI.]

ASYLUM (ἄσυλον). In the Greek states the temples, altars, sacred groves, and statues of the gods, generally possessed the privilege of protecting slaves, debtors, and criminals, who fled to them for refuge. The laws, however, do not appear to have recognised the right of all such sacred places to afford the protection which was claimed, but to have confined it to a certain number of temples, or altars, which were considered in a more especial manner to have the ἀσυλία, or *jus asyli*. There were several places in Athens which possessed this privilege; of which the best known was the Theseium, or temple of Theseus, in the city, near the gymnasium, which was chiefly intended for the protection of ill-treated slaves, who could take refuge in this place, and compel their masters to sell them to some other person.

In the time of Tiberius, the number of places possessing the *jus asyli* in the Greek cities in Greece and Asia Minor became so numerous, as seriously to impede the administration of justice; and consequently, the senate, by the command of the emperor, limited the *jus asyli* to a few cities.

The asylum, which Romulus is said to have opened at Rome to increase the population of the city, was a place of refuge for the inhabitants of other states, rather than a sanctuary for those who had violated the laws of the city. In the republican and early imperial times, a right of asylum, such as existed in the Greek states, does not appear to have been recognised by the Roman law; but it existed under the empire, and a slave could fly to the temples of the gods, or the statues of the emperors, to avoid the ill usage of his master.

ATELEIA (ἀτέλεια), immunity from public burthens, was enjoyed at Athens by the archons for the time being; by the descendants of certain persons, on whom it had been conferred as a reward for great services, as in the case of Harmodius and Aristogeiton; and by the inhabitants of certain foreign states. It was of several kinds: it might be a general immunity (ἀτέλεια ἀπάντων); or a more special exemption, as from custom-duties, from the liturgies, or from providing sacrifices.

ATELLA'NAE FA'BULAE, were a species of farce or comedy, so called from Atella, a town of the Osci, in Campania. From this circumstance, and from being written in the Oscan dialect, they were also called *Ludi Osci*.

These Atellane plays were not *praetextatae*, i. e. comedies in which magistrates and persons of rank were introduced, nor *tabernariae*, the characters in which were taken from low life; they rather seem to have been an union of high comedy and its parody. They were also distinguished from the mimes by the absence of low buffoonery and ribaldry, being remarkable for a refined humour, such as could be understood and appreciated by educated people. They were not performed by regular actors (*histriones*), but by Roman citizens of noble birth, who were not on that account subjected to any degradation, but retained their rights as citizens, and might serve in the army. The Oscan or Opican language, in which these plays were written, was spread over the whole of the south of Italy, and from its resemblance to the Latin could easily be understood by the more educated Romans.

ATHLE/TAE (ἄθληται, ἄθλητῆρες), persons who contended in the public games of the Greeks and Romans for prizes (ἄθλα, whence the name of ἄθληται), which were given to those who conquered in contests of agility and strength. The name was in the later period of Grecian history, and among the Romans, properly confined to those persons who entirely devoted themselves to a course of training which might fit them to excel in such contests, and who, in fact, made athletic exercises their profession. The *athletae* differed, therefore, from the *agonistae* (ἀγωνισταί), who only pursued gymnastic exercises for the sake of improving their health and bodily strength, and who, though they sometimes contended for the prizes in the public games, did not devote their whole lives, like the *athletae*, to preparing for these contests.

Athletae were first introduced at Rome, a.c. 186, in the games exhibited by M. Fulvius, on the conclusion of the Aetolian war. Aemilius Paullus, after the conquest of

Perseus, B. C. 167, is said to have exhibited games at Amphipolis, in which *athletæ* contended. Under the Roman emperors, and especially under Nero, who was passionately fond of the Grecian games, the number of *athletæ* increased greatly in Italy, Greece, and Asia Minor.

Those *athletæ* who conquered in any of the great national festivals of the Greeks were called *Hieroniciæ* (*ιερονίκαι*), and received the greatest honours and rewards. Such a conqueror was considered to confer honour upon the state to which he belonged; he entered his native city through a breach made in the walls for his reception, in a chariot drawn by four white horses, and went along the principal street of the city to the temple of the guardian deity of the state. Those games, which gave the conquerors the right of such an entrance into the city, were called *Iselastici* (from *εἰσελαύνειν*). This term was originally confined to the four great Grecian festivals, the Olympian, Isthmian, Nemean, and Pythian, but was afterwards applied to other public games. In the Greek states, the victors in these games not only obtained the greatest glory and respect, but also substantial rewards. They were generally relieved from the payment of taxes, and also enjoyed the first seat (*προεδρία*) in all public games and spectacles. Their statues were frequently erected at the cost of the state, in the most frequented part of the city, as the marketplace, the gymnasium, and the neighbourhood of the temples. At Athens, according to a law of Solon, the conquerors in the Olympic games were rewarded with a prize of 500 drachmæ; and the conquerors in the Pythian, Nemean, and Isthmian, with one of 100 drachmæ; and at Sparta they had the privilege of fighting near the person of the king. The privileges of the *athletæ* were secured, and in some respects increased by the Roman emperors.

The term *athletæ*, though sometimes applied metaphorically to other combatants, was properly limited to those who contended for the prize in the five following contests:—1. *Running* (*δρόμος, cursus*). [*STADIUM.*] 2. *Wrestling* (*πάλη, lucta*). 3. *Boxing* (*πυγμή, pugilatus*). 4. The *pentathlon*

(*πένταθλον*), or, as the Romans called it, *quingertium*. 5. The *pancratium* (*παγκράτιον*). Of all these an account is given in separate articles. Great attention was paid to the training of the *athletæ*. They were generally trained in the *palaestrae*, which, in the Grecian states, were distinct places from the gymnasia. Their exercises were superintended by the gymnasiarch, and their diet was regulated by the aliptes. [*ALIPTEÆ.*]

*ATIMIA* (*ἀτιμία*), the forfeiture of a man's civil rights at Athens. It was either total or partial. A man was totally deprived of his rights, both for himself and for his descendants (*καθάπαξ ἄτιμος*), when he was convicted of murder, theft, false witness, partiality as arbiter, violence offered to a magistrate, and so forth. This highest degree of *atimia* excluded the person affected by it from the forum, and from all public assemblies; from the public sacrifices, and from the law courts; or rendered him liable to immediate imprisonment, if he was found in any of these places. It was either temporary or perpetual, and either accompanied or not with confiscation of property. Partial *atimia* only involved the forfeiture of some few rights, as, for instance, the right of pleading in court. Public debtors were suspended from their civic functions till they discharged their debt to the state. People who had once become altogether *atimi* were very seldom restored to their lost privileges. The converse term to *atimia* was *epitimia* (*ἐπιτιμία*).

*ATRAMENTUM*, a term applicable to any black colouring substance, for whatever purpose it may be used, like the *melan* (*μέλαν*) of the Greeks. There were, however, three principal kinds of *atramentum*: one called *librarium*, or *scriptorium* (in Greek, *γραφικὸν μέλαν*), writing-ink; another called *sutorium*, which was used by the shoemakers for dyeing leather; the third *tectorium*, or *pictorium*, which was used by painters for some purposes, apparently as a sort of varnish. The inks of the ancients seem to have been more durable than our own; they were thicker and more unctuous, in substance and durability more resembling the ink now used by printers. An inkstand was discovered at



Herculaneum, containing ink as thick as oil, and still usable for writing.

The ancients used inks of various colours. Red ink, made of *minium* or vermilion, was used for writing the titles and beginning of books. So also was ink made of *rubrica*, "red ochre;" and because the headings of *laws* were written with *rubrica*, the word *rubric* came to be used for the civil law. So *album*, a white or whited table, on which the praetors' edicts were written, was used in a similar way. A person devoting himself to *album* and *rubrica*, was a person devoting himself to the law. [ALBUM.]

ATRIUM (called αὐλή by the Greeks and by Virgil, and also μεσάβλιον, περιστάλιον, περιστόριον), is used in a distinctive as well as collective sense, to designate a particular part in the private houses of the Romans [DOMUS], and also a class of public buildings, so called from their general resemblance in construction to the atrium of a private house. An atrium of the latter description was a building by itself, resembling in some respects the open basilica [BASILICA], but consisting of three sides. Such was the Atrium Publicum in the capitol, which, Livy informs us, was struck with lightning, A. C. 216. It was at other times attached to some temple or other edifice, and in such case consisted of an open area and surrounding portico in front of the structure.

Several of these buildings are mentioned by the ancient historians, two of which were dedicated to the same goddess, Libertas. The most celebrated, as well as the most ancient, was situated on the Aventine Mount. In this atrium there was a tabularium, where the legal tablets (*tabulae*) relating to the censors were preserved. The other Atrium Libertatis was in the neighbourhood of the Forum Caesaris, and was immediately behind the Basilica Paulli or Aemilia.

AUCTIO signifies generally "an increasing, an enhancement," and hence the name is applied to a public sale of goods, at which persons bid against one another. The sale was sometimes conducted by an *argentarius*, or by a *magister auctionis*; and the time, place, and conditions of sale, were

announced either by a public notice (*tabula*, *album*, &c.), or by a crier (*praeco*).

The usual phrases to express the giving notice of a sale were, *auktionem proscribere*, *praedicare*; and to determine on a sale, *auktionem constituere*. The purchasers (*emtores*), when assembled, were sometimes said *ad tabulam adesse*. The phrases signifying to bid are, *liceri*, *licitari*, which was done either by word of mouth, or by such significant hints as are known to all people who have attended an auction. The property was said to be knocked down (*addicti*) to the purchaser.

The praeco, or crier, seems to have acted the part of the modern auctioneer, so far as calling out the biddings, and amusing the company. Slaves, when sold by auction, were placed on a stone, or other elevated thing, as is the case when slaves are sold in the United States of North America; and hence the phrase *homo de lapide emtus*. It was usual to put up a spear (*hasta*) in auctions; a symbol derived, it is said, from the ancient practice of selling under a spear the booty acquired in war.

AUCTION (sale). [AUCTIO.]

AUCTOR, a word which contains the same element as *aug-ee*, and signifies generally one who enlarges, confirms, or gives to a thing its completeness and efficient form. The numerous technical significations of the word are derivable from this general notion. As he who gives to a thing that which is necessary for its completeness may in this sense be viewed as the chief actor or doer, the word auctor is also used in the sense of one who originates or proposes a thing; but this cannot be viewed as its primary meaning. Accordingly, the word auctor, when used in connection with *lex* or *senatus consultum*, often means him who originates and proposes. When a measure was approved by the senate before it was confirmed by the votes of the people, the senate were said *auctores fieri*, and this preliminary approval was called *senatus auctoritas*.

When the word auctor is applied to him who recommends but does not originate a legislative measure, it is equivalent to *suasor*. Sometimes both auctor and suasor

are used in the same sentence, and the meaning of each is kept distinct.

With reference to dealings between individuals, *auctor* has the sense of owner. In this sense *auctor* is the seller (*venditor*), as opposed to the buyer (*emtor*): and hence we have the phrase *a nullo auctore emere*.

*Auctor* is also used generally to express any person under whose authority any legal act is done. In this sense, it means a tutor who is appointed to aid or advise a woman on account of the infirmity of her sex.

AUCTORAMENTUM, the pay of gladiators. [GLADIATORES.]

AUCTORITAS. The technical meanings of this word correlate with those of *auctor*.

The *auctoritas senatus* was not a *senatus-consultum*; it was a measure, incomplete in itself, which received its completion by some other authority.

*Auctoritas*, as applied to property, is equivalent to legal ownership, being a correlation of *auctor*.

AUGURES (αἰετοπόλοι), priests, who formed a college or corporation at Rome.

The institution of augurs is lost in the origin of the Roman state. According to that view of the constitution which makes it come entire from the hands of the first king, a college of three was appointed by Romulus, answering to the number of the three early tribes. Numa was said to have added two; yet at the passing of the Ogulnian law (a. c. 300) the augurs were but four in number: whether, as Livy supposes, the deficiency was accidental, is uncertain. By the law just mentioned, their number became nine, five of whom were chosen from the plebs. The dictator Sulla further increased them to fifteen, a multiple of their original number, which probably had a reference to the early tribes. This number continued until the time of Augustus, who, among other extraordinary powers, had the right conferred on him, in a. c. 29, of electing augurs at his pleasure, whether there was a vacancy or not, so that from this time the number of the college was unlimited.

The augurs, like the other priests, were originally elected by the *comitia curiata*, or

assembly of the patricians in their *curiae*.<sup>h</sup> As no election was complete without the sanction of augury, the college virtually possessed a veto on the election of all its members. They very soon obtained the privilege of self-election (*jus cooptationis*), which, with one interruption, viz. at the election of the first plebeian augurs, they retained until a. c. 104, the year of the Domitian law. By this law it was enacted that vacancies in the priestly colleges should be filled up by the votes of a minority of the tribes, i. e. seventeen out of thirty-five, chosen by lot. The Domitian law was repealed by Sulla, but again restored, a. c. 63, during the consulship of Cicero, by the tribune, T. Annius Labienus, with the support of Caesar. It was a second time abrogated by Antony; whether again restored by Hirtius and Pansa, in their general annulment of the acts of Antony, seems uncertain. The emperors, as mentioned above, possessed the right of electing augurs at pleasure.

The augurship is described by Cicero, himself an augur, as the highest dignity in the state, having an authority which could prevent the *comitia* from voting, or annul resolutions already passed, if the auspices had not been duly performed. The words *alio die*, from a single augur, might put a stop to all business, and a decree of the college had several times rescinded laws.

The augurs were elected for life, and, even if capitally convicted, never lost their sacred character. When a vacancy occurred, the candidate was nominated by two of the elder members of the college; the electors were sworn, and the new member took an oath of secrecy before his inauguration. The only distinction among them was one of age, the eldest augur being styled *magister collegii*. Among other privileges, they enjoyed that of wearing the purple *prætexta*, or, according to some, the *trabea*. On ancient coins they are represented wearing a long robe, which veiled the head and reached down to the feet, thrown back over the left shoulder. They hold in the right hand a *lituus*, or curved wand, hooked at the end like a crosier, and sometimes have the *capis*, or earthen water-

vessel by their side. The chief duties of the augurs were to observe and report supernatural signs. They were also the repositories of the ceremonial law, and had to advise on the expiation of prodigies, and other matters of religious observance. Other duties of the augurs were to assist magistrates and generals in taking the auspices. At the passing of a *lex curiata*, three were required to be present, a number probably designed to represent the three ancient tribes.

One of the difficulties connected with this subject is to distinguish between the religious duties of the augurs and of the higher magistrates. Under the latter were included consul, praetor, and censor. A single magistrate had the power of *pro-roguing* the *comitia* by the formula *se de coelo serrare*. [AUSPICIUM.] The law obliged him to give notice beforehand, so that it can only have been a religious way of exercising a constitutional right. The *spectio*, as it was termed, was a voluntary duty on the part of the magistrate, and no actual observation was required. On the other hand, the augurs were employed by virtue of their office; they declared the auspices, from immediate observation, without giving any previous notice; they had the right of *nuntiatio*, not of *spectio*, at least in the *comitia*; in other words, they were to report prodigies, where they did, not to invent them, where they did not, exist.

Augury was one of the many safeguards which the oligarchy opposed to the freedom of the plebs: of the three *comitia*—*curiata*, *centuriata*, and *tributa*—the two former were subject to the auspices. As the favourable signs were known to the augurs alone, their scruples were a pretext for the government to put off an inconvenient assembly. Yet in early times the augur were not the mere tools of the government, and their independence under the kings seems to be testified by the story of Attus Naevius. During many centuries their power was supported by the voice of public opinion. Livy tells us that the first military tribunes abdicated in consequence of a decree of the augurs; and on another occasion the college boldly declared

the plebeian dictator, M. Claudius Marcellus, to be irregularly created. During the civil wars the augurs were employed by both parties as political tools. Cicero laments the neglect and decline of the art in his day. The college of augurs was finally abolished by the emperor Theodosius.

AUGURA'LE, the place where the auspices were taken. [AUSPICIUM.]

AUGU'RIMUM, divination by the flight and voice of birds. [AUSPICIUM.]

AUGUSTA'LES (sc. *ludi*, also called *Agustalia*), games celebrated in honour of Augustus, at Rome and in other parts of the Roman empire. They were exhibited annually at Rome in the circus, at first by the tribunes of the plebs, but afterwards by the praetor peregrinus.

AUGUSTA'LES, an order of priests in the municipia, who were appointed by Augustus, and selected from the *libertini*, whose duty it was to attend to the religious rites connected with the worship of the Lares and Penates, which Augustus put in places where two or more ways met.

These *Augustales* should be distinguished from the *sotales Augustales*, who were an order of priests instituted by Tiberius to attend to the worship of Augustus, and were chosen by lot from among the principal persons of Rome.

AULAEUM. [SIPARIUM.]

AUREUS. [AURUM.]

AURIGA. [CIRCUS.]

AURUM (*χρυσός*), gold. Gold appears not to have been coined at Athens till the time of the Macedonian empire, with the exception of a solitary issue of a debased coinage in B.C. 407. But from a very early period the Asiatic nations, and the Greek cities of Asia Minor and the adjacent islands, possessed a gold coinage, which was more or less current in Greece. Herodotus says that the Lydians were the first who coined gold; and the stater of Croesus appears to have been the earliest gold coin known to the Greeks. The daric was a Persian coin. Staters of Cyzicus and Phocaea had a considerable currency in Greece. There was a gold coinage in Samos as early as the time of Polycrates. [DARICUS; STATER.]

The standard gold coin of Rome was the *aureus nummus*, or *denarius aureus*, which, according to Pliny, was first coined sixty-two years after the first silver coinage [*ARGENTUM*], that is, in B. C. 207. The lowest denomination was the *scrupulum*, which was made equal to twenty sesterii. The value of the aureus is 1*l.* 1*s.* 1*d.* and a little more than a halfpenny. This is its value according to the present worth of gold; but its current value in Rome was different from this, since the relative value of gold and silver was different in ancient times from what it is at present. The aureus passed for twenty-five denarii; therefore, the denarius being 8½*d.*, the aureus was worth 1*l.* 7*s.* 8½*d.*

Alexander Severus coined pieces of one-half and one-third of the aureus, called *semissis* and *tremissis*; after which time the aureus was called *solidus*.

**AURUM CORONA'RIUM.** When a general in a Roman province had obtained a victory, it was the custom for the cities in his own provinces, and for those from the neighbouring states, to send golden crowns to him, which were carried before him in his triumph at Rome. In the time of Cicero it appears to have been usual for the cities of the provinces, instead of sending crowns on occasion of a victory, to pay money, which was called *aurum coronarium*. This offering, which was at first voluntary, came to be regarded as a regular tribute, and was sometimes exacted by the governors of the provinces, even when no victory had been gained.

**AUSPICIUM**, originally meant a sign from birds. The word is derived from *avis*, and the root *spec*. As the Roman religion was gradually extended by additions from Greece and Etruria, the meaning of the word was widened, so as to include any supernatural sign. The chief difference between *auspicium* and *augurium* seems to have been that the latter term is never applied to the *spectio* of the magistrate. [AUGUR.]

Birds were divided into two classes — *oscines* and *praepetes*; the former gave omens by singing, the latter by their flight and the motion of their wings. Every motion

of every bird had a different meaning, according to the different circumstances or times of the year when it was observed.

Another division of birds was into *dextrae* and *sinistrae*, about the meaning of which some difficulty has arisen from a confusion of Greek and Roman notions in the writings of the classics. The Greeks and Romans were generally agreed that auspicious signs came from the east, but as the Greek priest turned his face to the north the east was on his right hand, the Roman augur with his face to the south had the east on his left. The confusion was further increased by the euphemisms common to both nations; and the rule itself was not universal at least with the Romans, the jay when it appeared on the left, the crow on the right being thought to give sure omens.

The auspices were taken before a marriage, before entering on an expedition, before the passing of laws, or election of magistrates, or any other important occasion, whether public or private. In early times such was the importance attached to them that a soldier was released from the military oath, if the auspices had not been duly performed.

The commander-in-chief of an army received the *auspices*, together with the *imperium*, and a war was therefore said to be carried on *ductu et auspicio imperatoris*, even if he were absent from the army, and thus, if the *legatus* gained a victory in the absence of his commander, the latter, and not his deputy, was honoured by a triumph.

The ordinary manner of taking the auspices was as follows:—The augur went out before the dawn of day, and sitting in an open place, with his head veiled, marked out with a wand (*lituus*) the divisions of the heavens. Next he declared in a solemn form of words the limits assigned, making shrubs or trees, called *tesqua*, his boundary on earth correspondent to that in the sky. The *templum augurale*, which appears to have included both, was divided into four parts: those to the east and west were termed *sinistrae* and *dextrae*; to the north and south, *anticae* and *posticae*. If a breath of air disturbed the calmness of the heavens, the auspices could not be taken; and ac-

cording to Plutarch it was for this reason the augurs carried lanterns open to the wind. After sacrificing, the augur offered a prayer for the desired signs to appear, repeating after an inferior minister a set form; unless the first appearances were confirmed by subsequent ones, they were insufficient. If, in returning home, the augur came to a running stream, he again repeated a prayer, and purified himself in its waters; otherwise the auspices were held to be null.

Another method of taking the auspices, more usual in military expeditions, was from the feeding of birds confined in a cage, and committed to the care of the *pullarius*. An ancient decree of the college of augurs allowed the auspices to be taken from any bird. When all around seemed favourable, either at dawn or in the evening, the *pullarius* opened the cage and threw to the chickens pulse, or a kind of soft cake. If they refused to come out, or to eat, or uttered a cry (*occinerant*), or beat their wings, or flew away, the signs were considered unfavourable, and the engagement was delayed. On the contrary, if they eat greedily, so that something fell and struck the earth (*tripudium solistimum*; *tripudium quasi terriparium*, *solistimum*, from *solum*, the latter part of the word probably from the root *stimulo*), it was held a favourable sign.

The place where the auspices were taken, called *auguraculum*, *augurale*, or *auguratorium*, was open to the heavens. One of the most ancient of these was on the Palatine hill, the regular station for the observation of augurs. Sometimes the auspices were taken in the capitol. In the camp a place was set apart to the right of the general's tent.

The lex Aelia and Fufia provided that no assemblies of the people should be held, *nisi prius de coelo serotum esset*. It appears to have confirmed to the magistrates the power of *obnuntiatio*, or of interposing a veto. [AUGUR.]

AUTHEPSA (αὐθέψης), which literally means "self-boiling," or "self-cooking," was the name of a vessel which is supposed to have been used for heating water, or for keeping it hot.

AUTO'NOMI (αὐτονόμοι), the name

given by the Greeks to those states which were governed by their own laws, and were not subject to any foreign power. This name was also given to those cities subject to the Romans, which were permitted to enjoy their own laws and elect their own magistrates.

AUX'ILIA. [SOCII.]

AXE. [SECURIS.]

AXIS. [CURRUS.]

AXLE. [CURRUS.]

A'XONES (ἄξονες), wooden tablets of a square or pyramidal form, made to turn on an axis, on which were written the laws of Solon.

## B.

BAIL. [ACTIO.]

BAKER. [PISTOR.]

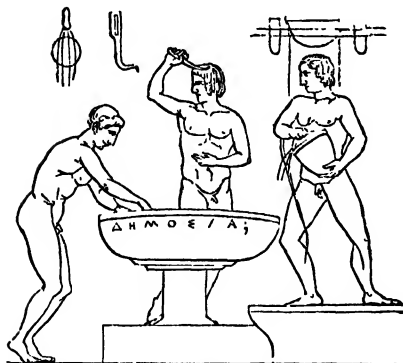
BALISTA, BALLISTA. [TORMENTUM.]

BALL, game at. [PILA.]

BALNEUM or BALINEUM (λουτρόν or λουτρόν, βαλανεῖον, also *balneæ* or *balineæ*), a bath. *Balneum* or *balineum* signifies, in its primary sense, a bath or bathing vessel, such as most Romans possessed in their own houses; and from that it came to mean the chamber which contained the bath. When the baths of private individuals became more sumptuous, and comprised many rooms, the plural *balneæ* or *balineæ* was adopted, which still, in correct language, had reference only to the baths of private persons. *Balneæ* and *balineæ*, which have no singular number, were the public baths. But this accuracy of diction is neglected by many of the subsequent writers. *Thermae* (from θερμή, warmth) mean properly warm springs, or baths of warm water, but were afterwards applied to the structures in which the baths were placed, and which were both hot and cold. There was, however, a material distinction between the *balneæ* and *thermae*, inasmuch as the former was the term used under the republic, and referred to the public establishments of that age, which contained no appliances for luxury beyond the mere convenience of hot and cold baths, whereas the

latter name was given to those magnificent edifices which grew up under the empire, and which comprised within their range of buildings all the appurtenances belonging to the Greek gymnasia, as well as a regular establishment appropriated for bathing.

Bathing was a practice familiar to the Greeks of both sexes from the earliest times. The artificial warm bath was taken in a vessel called *asamínthus* (ἀσάμινθος) by Homer, and *puelus* (πούλος) by the later Greeks. It did not contain water itself, but was only used for the bather to sit in, while the warm water was poured over him. On Greek vases, however, we never find anything corresponding to a modern bath in which persons can stand or sit; but there is always a round or oval basin (λουτήρ or λουτήριον), resting on a stand, by the side of which those who are bathing are standing undressed and washing themselves.



O. PERK BATH

In the Homeric times it was customary to take first a cold and afterwards a warm bath; but in later times it was the usual practice of the Greeks to take first a warm or vapour, and afterwards a cold bath. At Athens the frequent use of the public baths, most of which were warm baths (βαλανεία, called by Homer *θερὰ λουτήρα*), was regarded in the time of Socrates and Demosthenes as a mark of luxury and effeminacy. Accordingly, Phocion was said to

have never bathed in a public bath, and Socrates to have used it very seldom.

After bathing both sexes anointed themselves, in order that the skin might not be left harsh and rough, especially after warm water. Oil (έλαιον) is the only ointment mentioned by Homer, but in later times precious unguents (μύρα) were used for this purpose. The bath was usually taken before the principal meal of the day (δείπνον).

The Lacedaemonians, who considered warm water as enervating, used two kinds of baths; namely, the cold daily bath in the Eurotas, and a dry sudorific bath in a chamber heated with warm air by means of a stove, and from them the chamber used by the Romans for a similar purpose was termed *Laconicum*. A sudorific or vapour bath (πυλῖα or πυριετήριον) is mentioned as early as the time of Herodotus.

At what period the use of the warm bath was introduced among the Romans is not recorded; but we know that Scipio had a warm bath in his villa at Liternum, and the practice of heating an apartment with warm air by flues placed immediately under it, so as to produce a vapour bath, is stated to have been invented by Sergius Orata, who lived in the age of Crassus, before the Marsic war.

By the time of Cicero the use of baths of warm water and hot air had become common, and in his time there were baths at Rome which were open to the public upon payment of a small fee. In the public baths at Rome the men and women used originally to bathe in separate sets of chambers; but under the empire it became the common custom for both sexes to bathe indiscriminately in the same bath. This practice was forbidden by Hadrian and M. Aurelius; and Alexander Severus prohibited any baths, common to both sexes, from being opened in Rome.

The price of a bath was a quadrans, the smallest piece of coined money, from the age of Cicero downwards, which was paid to the keeper of the bath (*balneator*). Children below a certain age were admitted free.

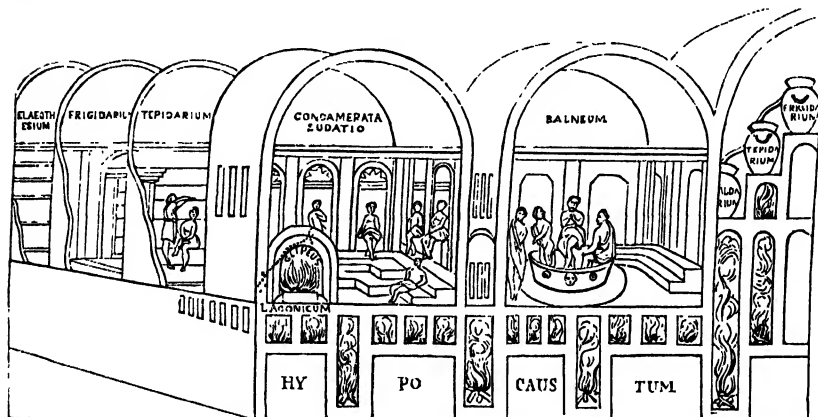
It was usual with the Romans to take the bath after exercise, and before the

principal meal (*coena*) of the day ; but the debauchees of the empire bathed also after eating as well as before, in order to promote digestion, and to acquire a new appetite for fresh delicacies. Upon quitting the bath, the Romans as well as the Greeks were anointed with oil.

The Romans did not content themselves with a single bath of hot or cold water ; but they went through a course of baths in succession, in which the agency of air as well as water was applied. It is difficult

to ascertain the precise order in which the course was usually taken ; but it appears to have been a general practice to close the pores, and brace the body after the excessive perspiration of the vapour bath, either by pouring cold water over the head, or by plunging at once into the *piscina*.

To render the subjoined remarks more easily intelligible, the annexed woodcut is inserted, which is taken from a fresco painting upon the walls of the *thermae* of Titus at Rome.



Fresco from the Thermae of Titus.

The chief parts of a Roman bath were as follow : —

1. *Apodyterium*. Here the bathers were expected to take off their garments, which were then delivered to a class of slaves, called *capsarii*, whose duty it was to take charge of them. These men were notorious for dishonesty, and were leagued with all the thieves of the city, so that they connived at the robberies which they were placed to prevent.

There was probably an *Elaothesium* or *Unctorium*, as appears from the preceding cut, in connexion with the *apodyterium*, where the bathers might be anointed with oil.

2. *Frigidarium* or *Cella Frigidaria*, where the cold bath was taken. The cold bath

itself was called *Natatio*, *Natatorium*, *Piscina*, *Baptisterium*, or *Puteus*.

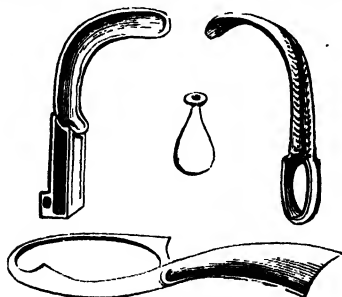
3. *Tepidarium* would seem from the preceding cut to have been a bathing room, for a person is there apparently represented pouring water over a bather. But there is good reason for thinking that this was not the case. In most cases the *tepidarium* contained no water at all, but was a room merely heated with warm air of an agreeable temperature, in order to prepare the body for the great heat of the vapour and warm baths, and upon returning from the latter, to obviate the danger of a too sudden transition to the open air.

4. The *Caldarium* or *Concamerata Sudatio* contained at one extremity the vapour bath (*Laconicum*), and at the other the warm

bath (*balneum* or *calda lavatio*), while the centre space between the two ends was termed *sudatio* or *sudatorium*. In larger establishments the vapour bath and warm bath were in two separate cells, as we see in the preceding cut : in such cases the former part *alone* was called *concamerata sudatio*. The whole rested on a suspended pavement (*suspensura*), under which was a fire (*hypocaustum*), so that the flames might heat the whole apartment. (See cut.)

The warm water bath (*balneum* or *calda lavatio*), which is also called *piscina* or *caldida piscina*, *labrum* and *solum*, appears to have been a capacious marble vase, sometimes standing upon the floor, like that in the preceding cut, and sometimes either partly elevated above the floor, as it was at Pompeii, or entirely sunk into it.

After having gone through the regular course of perspiration, the Romans made use of instruments called *strigiles* or *strigles*, to scrape off the perspiration. The strigil was also used by the Greeks, who called it *stlēngis* (στλήγης) or *xystru* (ξύστρα). One of the figures in the cut on p. 53. is represented with a strigil in his hand. As the strigil was not a blunt instrument, its edge was softened by the application of oil, which was dropped upon it from a small vessel called *guttus*, or *ampulla*, which had a narrow neck, so as to discharge its contents drop by drop, from whence the name is taken. A representation of a *guttus* is given in the annexed cut, together with some strigils.



STRIGILES, AND GUTTUS.

In the *Thermae*, spoken of above, the baths were of secondary importance. They

were a Roman adaptation of the Greek gymnasium, contained *exedrae* for the philosophers and rhetoricians to lecture in, porticoes for the idle, and libraries for the learned, and were adorned with marbles, fountains, and shaded walks and plantations. M. Agrippa, in the reign of Augustus, was the first who afforded these luxuries to his countrymen, by bequeathing to them the *thermae* and gardens which he had erected in the *Campus Martius*. The example set by Agrippa was followed by Nero, and afterwards by Titus, the ruins of whose *thermae* are still visible, covering a vast extent, partly underground and partly above the Esquiline hill. *Thermae* were also erected by Trajan, Caracalla, and Diocletian, of the two last of which ample remains still exist.

Previously to the erection of these establishments for the use of the population, it was customary for those who sought the favour of the people to give them a day's bathing free of expense. From thence it is fair to infer that the quadrant paid for admission into the *balneae* was not exacted at the *thermae*, which, as being the works of the emperors, would naturally be opened with imperial generosity to all, and without any charge.

**BALTEUS** (τελαμών), a belt, a shoulder belt, was used to suspend the sword. See the figs. on pp. 42, 43. In the Homeric times the Greeks used a belt to support the shield. The *balteus* was likewise employed to suspend the quiver, and sometimes together with it the bow. More commonly the belt, whether employed to support the sword, the shield, or the quiver, was made of leather, and was frequently ornamented with gold, silver, and precious stones. In a general sense *balteus* was applied not only to the belt, which passed over the shoulder, but also to the girdle (*cingulum*), which encompassed the waist.

**BANISHMENT.** [EXSILIUM.]

**BANKER.** [ARGENTARIJ; MENSARIJ.]

**BARATHRON** (βάραθρον), a deep cavern or chasm, like the *Ceadas* at Sparta, behind the *Acropolis* at Athens, into which criminals were thrown. [CEADAS.]

**BARBA** (πάγων, γένειον, ὑπὸν), the beard. The Greeks seem generally to have



worn the beard till the time of Alexander the Great; and a thick beard was considered as a mark of manliness. The Greek philosophers in particular were distinguished by their long beards as a sort of badge. The Romans in early times wore the beard uncut, and the Roman beards are said not to have been shaved till a.c. 300, when P. Ticinius Maena brought over a barber from Sicily; and Pliny adds, that the first Roman who is said to have been shaved every day was Scipio Africanus. His custom, however, was soon followed, and shaving became a regular thing. In the later times of the republic there were many who shaved the beard only partially, and trimmed it, so as to give it an ornamental form; to them the terms *bene barbati* and *barbatuli* are applied.

In the general way at Rome, a long beard (*barba promissa*) was considered a mark of slovenliness and *squalor*. The first time of shaving was regarded as the beginning of manhood, and the day on which this took place was celebrated as a festival. There was no particular time fixed for this to be done. Usually, however, it was done when the young Roman assumed the toga virilis. The hair cut off on such occasions was consecrated to some god. Thus Nero put his up in a gold box, set with pearls, and dedicated it to Jupiter Capitolinus.

With the emperor Hadrian the beard began to revive. Plutarch says that the emperor wore it to hide some scars on his face. The practice afterwards became common, and till the time of Constantine the Great, the emperors appear in busts and coins with beards. The Romans let their beards grow in time of mourning; the Greeks, on the other hand, on such occasions shaved the beard close.

BARBER. [*BARBA*.]

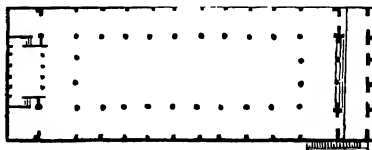
BA'RBITUS (*βάρβιτρος*), or BA'RBITON (*βάρβιτρον*), a stringed instrument, the original form of which is uncertain. Later writers use it as synonymous with the lyra. [*LYRA*.]

BASILICA (sc. *audes*, *aula*, *porticus* — *βασιλική*, also *regia*), a building which served as a court of law and an exchange, or place of meeting for merchants and men

of business. The word was adopted from the Athenians, whose second archon was styled *archon basileus* (*ἄρχων βασιλεύς*), and the tribunal where he adjudicated *stoa basileus* (*ἡ βασιλείος στοά*), the substantive *aula* or *porticus* in Latin being omitted for convenience, and the distinctive epithet converted into a substantive.

The first edifice of this description at Rome was not erected until a.c. 182. It was situated in the forum adjoining the curia, and was denominated Basilica Portia, in commemoration of its founder, M. Porcius Cato. Besides this there were twenty others, erected at different periods, within the city of Rome.

The forum, or, where there was more than one, the one which was in the most frequented and central part of the city was always selected for the site of a basilica; and hence it is that the classic writers not unfrequently use the terms *forum* and *basilica* synonymously. The ground plan of all these buildings is rectangular, and their width not more than half, nor less than one-third of the length. This area was divided into three naves, consisting of a centre (*media porticus*), and two side aisles, separated from the centre one by a single row of columns. At one end of the centre aisle was the tribunal of the judge, in form either rectangular or circular, as is seen in the annexed plan of the basilica at



GROUND PLAN OF A BASILICA.

Pompeii. In the centre of the tribunal was placed the curule chair of the praetor, and seats for the judges and the advocates. The two side aisles, as has been said, were separated from the centre one by a row of columns, behind each of which was placed a square pier or pilaster (*parastata*), which supported the flooring of an upper portico, similar to the gallery of a modern church. The upper gallery was in like manner de-

decorated with columns, of lower dimensions than those below; and these served to support the roof, and were connected with one another by a parapet-wall or balustrade (*pluteus*), which served as a defence against the danger of falling over, and screened the crowd of loiterers above (*sub-basilicani*) from the people of business in the area below. Many of these edifices were afterwards used as Christian churches, and many churches were built after the model above described. Such churches were called *basilicae*, which name they retain to the present day, being still called at Rome *basiliche*.

BATH. [BALNEUM.]

BATTERING-RAM. [ARIES.]

BEAKS OF SHIPS. [NAVIS.]

BEARD. [BARBA.]

BED or COUCH. [LECTUS.]

BELL. [TINTINNABULUM.]

BELLOWS. [FOLLIS.]

BELT. [BALTEUS; ZONA.]

BEMA (βῆμα). [ECCLÉSIA.]

BENDIDEIA (βενδιεία), a Thracian festival in honour of the goddess Bendis, who is said to be identical with the Grecian Artemis and with the Roman Diana. The festival was of a bacchanalian character. From Thrace it was brought to Athens, where it was celebrated in the Peiræceus, on the 19th or 20th of the month Thargelion, before the Panathenaea Minora. The temple of Bendis was called Bendideion.

BENEFICIUM, BENEFICIA'RIUS. The term *beneficium* is of frequent occurrence in the Roman law, in the sense of some special privilege or favour granted to a person in respect of age, sex, or condition. But the word was also used in other senses. In the time of Cicero it was usual for a general, or a governor of a province, to report to the treasury the names of those under his command who had done good service to the state: those who were included in such report were said *in beneficiis ad aerarium deferri*. In *beneficiis* in these passages may mean that the persons so reported were considered as persons who had deserved well of the state; and so the word *beneficium* may have reference to the ser-

vices of the individuals; but as the object for which their services were reported was the benefit of the individuals, it seems that the term had reference also to the reward, immediate or remote, obtained for their services. The honours and offices of the Roman state, in the republican period, were called the *beneficia* of the *Populus Romanus*.

*Beneficium* also signified any promotion conferred on or grant made to soldiers, who were thence called *beneficiarii*.

BESTIA'RII (θηριώμαχοι), persons who fought with wild beasts in the games of the circus. They were either persons who fought for the sake of pay (*auctoramentum*), and who were allowed arms, or they were criminals, who were usually permitted to have no means of defence against the wild beasts.

BIBLIOPOLA (βιβλιοπώλης), also called *librarius*, a bookseller. The shop was called *apotheca* or *taberna libraria*, or merely *libraria*. The Romans had their Paternoster-row; for the bibliopoleae or librarii lived mostly in one street, called Argiletum. Another favourite quarter of the booksellers was the Vicus Sandalarius. There seems also to have been a sort of bookstalls by the temples of Vertumnus and Janus.

BIBLIOTHECA (βιβλιοθήκη, or ἀποθήκη βιβλίων), primarily, the place where a collection of books was kept; secondarily, the collection itself. Public collections of books appear to have been very ancient. That of Peisistratus (B. C. 550) was intended for public use; it was subsequently removed to Persia by Xerxes. About the same time Polycrates, tyrant of Samos, is said to have founded a library. In the best days of Athens, even private persons had large collections of books; but the most important and splendid public library of antiquity was that founded by the Ptolemies at Alexandria, begun under Ptolemy Soter, but increased and re-arranged in an orderly and systematic manner by Ptolemy Philadelphus, who also appointed a fixed librarian, and otherwise provided for the usefulness of the institution. A great part of this splendid library was consumed by fire in the siege of Alexandria by Julius

*Caesar*; but it was soon restored, and continued in a flourishing condition till it was destroyed by the Arabs, A.D. 640. The Ptolemies were not long without a rival in zeal. Eumenes, king of Pergamus, became a patron of literature and the sciences, and established a library, which, in spite of the prohibition against exporting papyrus issued by Ptolemy, jealous of his success, became very extensive, and perhaps next in importance to the library of Alexandria.

The first public library in Rome was that founded by Asinius Pollio, and was in the atrium Libertatis on Mount Aventine. The library of Pollio was followed by that of Augustus in the temple of Apollo on Mount Palatine and another, bibliothecae Octavianae, in the theatre of Marcellus. There were also libraries on the Capitol, in the temple of Peace, in the palace of Tiberius, besides the Ulpian library, which was the most famous, founded by Trajan. Libraries were also usually attached to the *Thermae*. [BALNEUM.]

Private collections of books were made at Rome soon after the second Punic war. The zeal of Cicero, Atticus, and others, in increasing their libraries is well known. It became, in fact, the fashion to have a room elegantly furnished as a library, and reserved for that purpose. The charge of the libraries in Rome was given to persons called *librarii*.

BIDENTAL, the name given to a place where any one had been struck by lightning, or where any one had been killed by lightning and buried. Such a place was considered sacred. Priests, who were called *bidentales*, collected the earth which had been torn up by lightning, and every thing that had been scorched, and burnt it in the ground with a sorrowful murmur. The officiating priest was said *condere fulgur*; he further consecrated the spot by sacrificing a two-year-old sheep (*bidens*), whence the name of the place and of the priest, and he also erected an altar, and surrounded it with a wall or fence. To move the bounds of a bidental, or in any way to violate its sacred precincts, was considered as sacrilege.

BIGA or BIGAE. [CURRUS.]

BIGA'TUS. [DENARIUS.]

BIPENNIS. [SECURIS.]

BIRE'MIS. 1. A ship with two banks of oars. [NAVIS.] Such ships were called *dierota* by the Greeks, which term is also used by Cicero. 2. A boat rowed by two oars.

BISSEXTUS ANNUS. [CALENDARIUM, p. 67. b.]

BOEDRO'MIA (*βοηδρομία*), a festival celebrated at Athens on the seventh day of the month Boëdromion, in honour of Apollo Boëdromius. The name Boëdromius, by which Apollo was called in Boeotia and many other parts of Greece, seems to indicate that by this festival he was honoured as a martial god, who either by his actual presence or by his oracles, afforded assistance in the dangers of war.

BITS of horses. [FRENUM.]

BOEOTARCHES (*βοιωτάρχης*, or *βοιωτάρχος*), the name of the chief magistrates of the Boeotian confederacy, chosen by the different states. Their duties were chiefly of a military character. Each state of the confederacy elected one boeotarch, the Thebans two. The total number from the whole confederacy varied with the number of the independent states, but at the time of the Peloponnesian war they appear to have been ten or twelve.

The boeotarchs, when engaged in military service, formed a council of war, the decisions of which were determined by a majority of votes, the president being one of the two Theban boeotarchs, who commanded alternately. Their period of service was a year, beginning about the winter solstice; and whoever continued in office longer than his time was punishable with death, both at Thebes and in other cities.

BONA, property. The phrase *in bonis* is frequently used as opposed to *dominium* or *Quiritarian ownership* (*ex jure Quiritium*). The ownership of certain kinds of things among the Romans could only be transferred from one person to another with certain formalities, or acquired by usucapion (that is, the uninterrupted possession of a thing for a certain time). But if it was clearly the intention of the owner to transfer the ownership, and the necessary

forms only were wanting, the purchaser had the thing *in bonis*, and he had the enjoyment of it, though the original owner was still *legally* the owner, and was said to have the thing *ex jure Quiritium*, notwithstanding he had parted with the thing. The person who possessed a thing *in bonis* was protected in the enjoyment of it by the praetor, and consequently after a time would obtain the Quiritarian ownership of it by usucapion. [USUCAPIO.]

BOOK. [LIBER.]

BOOKSELLER. [BIBLIOPOLA.]

BOOT. [COTHURNUS.]

BOREASISMUS (Βορεασμός or Βορεασμός), a festival celebrated by the Athenians in honour of Boreas, which, as Herodotus seems to think, was instituted during the Persian war, when the Athenians, being commanded by an oracle to invoke their γαμβρός ἐρίκουπος, prayed to Boreas. But considering that Boreas was intimately connected with the early history of Attica, we have reason to suppose that even previous to the Persian wars certain honours were paid to him, which were perhaps only revived and increased after the event recorded by Herodotus. The festival, however, does not seem ever to have had any great celebrity.

BOTTOMRY. [FENUS.]

BOULE (Βουλή—ἡ τῶν πεντακοσίων). In the heroic ages, represented to us by Homer, the *boulé* is simply an aristocratical council of the elders amongst the nobles, sitting under their king as president, which decided on public business and judicial matters, frequently in connection with, but apparently not subject to an *agora*, or meeting of the freemen of the state. [AGORA.] This form of government, though it existed for some time in the Ionian, Aeolian, and Achaean states, was at last wholly abolished in these states. Among the Dorians, however, especially among the Spartans, this was not the case, for they retained the kingly power of the Heracleidae, in conjunction with the *Gerousia* or assembly of elders, of which the kings were members. [GEROUSIA.] At Athens, on the contrary, the *boulé* was a representative, and in most respects a popular body (δημοτικόν).

The first institution of the Athenian *boulé* is generally attributed to Solon; but there are strong reasons for supposing that, as in the case of the *Areiopagus*, he merely modified the constitution of a body which he found already existing. But be this as it may, it is admitted that Solon made the number of his *boulé* 400, 100 from each of the four tribes. When the number of the tribes was raised to ten by Cleisthenes (B. C. 510), the council also was increased to 500, fifty being taken from each of the ten tribes. The *bouleutae* (βουλευταί) or councillors, were appointed by lot, and hence they are called councillors made by the bean (οἱ ἀπὸ τοῦ κνέμου βουλευταί), from the use of beans in drawing lots. They were required to submit to a scrutiny or *doxiasia*, in which they gave evidence of being genuine citizens, of never having lost their civic rights by *atimia*, and also of being above 50 years of age. They remained in office for a year, receiving a drachma (μισθὸς βουλευτικός) for each day on which they sat: and independent of the general account (εἶδέναι), which the whole body had to give at the end of the year, any single member was liable to expulsion for misconduct, by his colleagues.

The senate of 500 was divided into ten sections of fifty each, the members of which were called *prytanes* (πρυτάνεις), and were all of the same tribe; they acted as president both of the council and the assemblies during thirty-five or thirty-six days, as the case might be, so as to complete the lunar year of 354 days (12 × 29½). Each tribe exercised these functions in turn; the period of office was called a *prytany* (πρυτανεία), and the tribe that presided the *presiding tribe*; the order in which the tribes presided was determined by lot, and the four supernumerary days were given to the tribes which came last in order. Moreover, to obviate the difficulty of having too many in office at once, every fifty was subdivided into five bodies of ten each; its prytany also being portioned out into five periods of seven days each; so that only ten senators presided for a week over the rest, and were thence called *proedri* (πρόεδροι). Again out of these *proedri* an *epistates*

(ἐπιστάτης) was chosen for one day to preside as a chairman in the senate, and the assembly of the people: during his day of office he kept the public records and seal.

The prytanes had the right of convening the council and the assembly (ἐκκλησία). The duty of the proedri and their president was to propose subjects for discussion, and to take the votes both of the councillors and the people; for neglect of their duty they were liable to a fine. Moreover, whenever a meeting, either of the council or of the assembly, was convened, the chairman of the proedri selected by lot nine others, one from each of the non-presiding tribes; these also were called proedri, and possessed a chairman of their own, likewise appointed by lot from among themselves. But the proedri who proposed the subject for discussion to the assembly belonged to the presiding tribe.

It is observed, under Αἰσχρολογία, that the chief object of Solon, in forming the senate and the areiopagus, was to control the democratical powers of the state: for this purpose, he ordained that the senate should discuss and vote upon all matters before they were submitted to the assembly, so that nothing could be laid before the people on which the senate had not come to a previous decision. This decision, or bill, was called *probouleuma* (προβούλευμα); but then not only might this *probouleuma* be rejected or modified by the assembly, but the latter also possessed and exercised the power of coming to a decision completely different from the will of the senate. In addition to the bills which it was the duty of the senate to propose of their own accord, there were others of a different character, viz. such as any private individual might wish to have submitted to the people. To accomplish this, it was first necessary for the party to obtain, by petition, the privilege of access to the senate, and leave to propose his motion; and if the measure met with their approbation, he could then submit it to the assembly. A proposal of this kind, which had the sanction of the senate, was also called *probouleuma*, and frequently related to the conferring of some particular honour or

privilege upon an individual. Thus the proposal of Ctesiphon for crowning Demosthenes is so styled. In the assembly the bill of the senate was first read, perhaps by the crier, after the introductory ceremonies were over; and then the proedri put the question to the people, whether they approved of it. The people declared their will by a show of hands (προχειροτονία). If it was confirmed it became a *psephisma* (ψήφισμα), or decree of the people, binding upon all classes. The form for drawing up such decrees varied in different ages. In the time of Demosthenes the decrees commence with the name of the archon; then come the day of the month, the tribe in office, and, lastly, the name of the proposer. The motive for passing the decree is next stated; and then follows the decree itself, prefaced with the formula δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ.

The senate house was called *Bouleuterion* (βουλευτήριον).

The prytanes also had a building to hold their meetings in, where they were entertained at the public expense during their prytany. This was called the *Prytaneion*, and was used for a variety of purposes. [PRYTANEION.]

BOW. [ARCUS.]

BOXING. [PUGILATUS.]

BRACAE, or BRACCAE (ἀναξυρίδες), trousers, pantaloons, were common to all;



BRACAE, TROUSERS.

## BUCCINA.

the nations which encircled the Greek and Roman population, extending from the Indian to the Atlantic ocean, but were not worn by the Greeks and Romans themselves. Accordingly the monuments containing representations of people different from the Greeks and Romans exhibit them in trowsers, thus distinguishing them from the latter people. An example is seen in the preceding group of Sarmatians.

BRACELET. [ARMILLA.]

BRASS. [ÆS.]

BRAURO'NIA (*Βραυρώνια*), a festival celebrated in honour of Artemis Brauronia, in the Attic town of Brauron, where Orestes and Iphigencia, on their return from Tauria, were supposed by the Athenians to have landed, and left the statue of the Taurian goddess. It was held every fifth year, and the chief solemnity consisted in the Attic girls between the ages of five and ten years going in solemn procession to the sanctuary, where they were consecrated to the goddess. During this act the priests sacrificed a goat, and the girls performed a propitiatory rite, in which they imitated bears. This rite may have simply risen from the circumstance that the bear was sacred to Artemis, especially in Arcadia. There was also a quinquennial festival called Brauronia, which was celebrated by men and dissolute women, at Brauron, in honour of Dionysus.

BREAKFAST. [COENA; DEIPNON.]

BREASTPLATE. [LORICA.]

BRIBERY. [AMHUS.]

BRIDE. [MATRIMONIUM.]

BRIDGE. [PONS.]

BRIDLE. [FRENUM.]

BRONZE. [ÆS.]

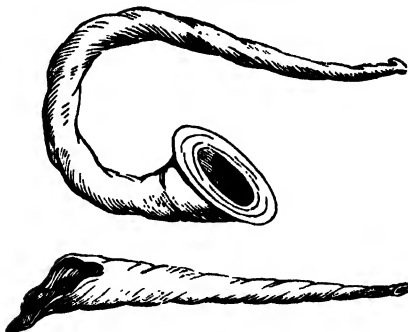
BROOCH. [FIBULA.]

BUCCINA (*Βυκκίνη*), a kind of horn trumpet, anciently made out of a shell (*buccinum*), the form of which is exhibited in the two specimens annexed. In the former it is curved for the convenience of the performer with a very wide mouth, to diffuse and increase the sound. In the next, it still retains the original form of the shell. The *buccina* was distinct from the *cornu*; but it is often confounded with it. The *buccina* seems to have been chiefly distin-

## BULLA.

61

guished by the twisted form of the shell, from which it was originally made. In



BUCCINÆ, TRUMPETS.

later times it was carved from horn, and perhaps from wood or metal, so as to imitate the shell.

The *buccina* was chiefly used to proclaim the watches of the day and of the night, hence called *buccina prima, secunda*, &c. It was also blown at funerals, and at festive entertainments both before sitting down to table and after.

BULLA, a circular plate or boss of metal, so called from its resemblance in



BULLA, USUAL FORM AND SIZE.

form to a bubble floating upon water. Bright studs of this description were used to adorn the sword belt; but we most frequently read of *bullae* as ornaments worn by children, suspended from the neck, and especially by the sons of the noble and wealthy. The *bullae* was usually made of thin plates of gold.

**BURIS.** [ARATRUM.]

**BUSTUM.** It was customary among the Romans to burn the bodies of the dead before burying them. When the spot appointed for that purpose adjoined the place of sepulture, it was termed *bustum*; when it was separate from it, it was called *ustrina*.

From this word the gladiators, who were hired to fight round the burning pyre of the deceased, were called *bustuarii*.

**BURIAL.** [FUSUS.]

**BURNING** the dead. [FUSUS.]

**BUXUM** or **BUXUS**, probably means the wood of the box-tree, but was given as a name to many things made of this wood. The tablets used for writing on, and covered with wax (*tabulae ceratae*), were usually made of this wood. In the same way the Greek *πύλον*, formed from *πύλος*, "box-wood," came to be applied to any tablets, whether they were made of this wood or any other substance.

Tops were made of box-wood, and also all wind instruments, especially the flute. Combs likewise were made of the same wood.

**BYSSUS** (*Βύσσος*), linen, and not cotton. The word byssus appears to come from the Hebrew *butz*, and the Greeks probably got it through the Phoenicians.

### C.

**CABEIRIA** (*καβείρια*), mysteries, festivals, and orgies, solemnised in all places in which the Pelasgian Cabeiri were worshipped, but especially in Samothrace, Imbros, Lemnos, Thebes, Anthedon, Pergamus, and Berytos. Little is known respecting the rites observed in these mysteries, as no one was allowed to divulge them. The most celebrated were those of the island of Samothrace, which, if we may

judge from those of Lemnos, were solemnised every year, and lasted for nine days. Persons on their admission seem to have undergone a sort of examination respecting the life they had led hitherto, and were then purified of all their crimes, even if they had committed murder.

**CADISCI** or **CADI** (*καδίσκοι* or *κάδοι*), were small vessels or urns, in which the counters or pebbles of the dicasts were put, when they gave their votes on a trial. There were in fact usually two *cadisci*: one, made of copper, in which the voting pebble was put; the other, made of wood, in which the other pebble, which had not been used, was put. After all had voted, the presiding officer emptied the counters or pebbles from the metal urn, and counted them on a table. Judgment was then given accordingly.

**CADUCEUS** (*κηρύκειον*, *κηρύκιον*), the staff or mace carried by heralds and ambassadors in time of war. This name is also given to the staff with which Hermes or Mercury is usually represented, as is shown in the following figure of that god.



MERCURY BEARING THE CADUCEUS.

From *caluceus* was formed the word *cadeuator*, which signified a person sent to treat of peace. The persons of the *caduceatores* were considered sacred.

**CAERITUM TA'BULAE.** The inhabitants of Caere obtained from the Romans, in early times, the Roman franchise, but without the *suffragium*. The names of the citizens of Caere were kept at Rome in lists called *tabulae Caeritum*, in which the names of all other citizens, who had not the *suffragium*, appear to have been entered in later times. All citizens who were degraded by the censors to the rank of *acriarii* were classed among the *Caerites*; and hence we find the expressions of *acriarium facere*, and in *tabulas Caeritum referri*, used as synonymous. [AERARI.]

**CALAMISTRUM**, an instrument made of iron, and hollow like a reed (*calamus*), used for curling the hair. For this purpose it was heated, the person who performed the office of heating it in wood ashes (*cinis*) being called *ciniflo*, or *cinerarius*.

**CA'LAMUS**, a sort of reed which the ancients used as a pen for writing. The best sorts were got from Aegypt and Cnidus.

**CA'LATHUS** (*κάλαθος*, also called *τάλαρος*), usually signified the basket in which women placed their work, and especially the materials for spinning. In the following cut a slave, belonging to the class called *quasillariae*, is presenting her mistress with the calathus.



SLAVE PRESENTING A CALATHUS.

Baskets of this kind were also used for other purposes, such as for carrying fruits, flowers, &c. The name of *calathi* was also given to cups for holding wine. *Calathus* was properly a Greek word, though used by the Latin writers. The Latin word corresponding to it was *quatus* or *quasillus*. From *quasillus* came *quasillaria*, the name of the slave who spun, and who was considered the meanest of the female slaves.

**CA'LCEUS, CALCEA'MEN, CALCEAMENTUM** (*ὑποδήμα, πέδιλον*), a shoe or boot, anything adapted to cover and preserve the feet in walking.

The use of shoes was by no means universal among the Greeks and Romans. The Homeric heroes are represented without shoes when armed for battle. Socrates, Phocion, and Cato, frequently went barefoot. The Roman slaves had no shoes. The covering of the feet was removed before reclining at meals. People in grief, as for instance at funerals, frequently went barefooted.

Shoes may be divided into those in which the mere sole of a shoe was attached to the sole of the foot by ties or bands, or by a covering for the toes or the instep [*SOLÆA*; *CREPIDA*; *Soccus*]; and those which ascended higher and higher, according as they covered the ankles, the calf, or the whole of the leg. To calceamenta of the latter kind, i. e. to shoes and boots, as distinguished from sandals and slippers, the term *calceus* was applied in its proper and restricted sense. There were also other varieties of the *calceus* according to its adaptation to particular professions or modes of life. Thus the *CALIGA* was principally worn by soldiers; the *PERO*, by labourers and rustics; and the *COTHURNUS* by tragedians, hunters, and horsemen. The *calcei* probably did not much differ from our shoes, and are exemplified in a painting at Herculaneum, which represents a female wearing bracelets, a wreath of ivy, and a panther's skin, while she is in the attitude of dancing and playing on the cymbals.

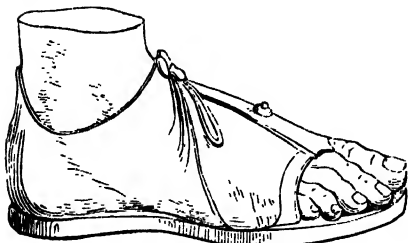
On the other hand, a marble foot in the British Museum exhibits the form of a man's shoe. Both the sole and the upper leather are thick and strong. The toes are





CALCEI, WOMAN'S SHOES

uncovered, and a thong passes between the great and the second toe, as a sandal.



CALCEUS MAN'S SHOE.

The form and colour of the calceus indicated rank and office. Roman senators wore high shoes like buskins, fastened in front with four black thongs, and adorned with a small crescent. Among the calcei worn by senators, those called *mullei*, from their resemblance to the scales of the red mullet, were particularly admired; as well

as others called *alutae*, because the leather was softened by the use of alum.

**CALCULATOR** (λογιστής), a keeper of accounts in general, and also a teacher of arithmetic. In Roman families of importance there was a *calculator* or account-keeper, who is, however, more frequently called by the name of *dispensator*, or procurator: he was a kind of steward.

**CAL'CULI**, little stones or pebbles, used for various purposes, as, for instance, among the Athenians for voting. *Calculi* were used in playing a sort of draughts. Subsequently, instead of pebbles, ivory, or silver, or gold, or other men (as we call the n) were used; but they still bore the name of *calculi*. *Calculi* were also used in reckoning; and hence the phrases *calculus ponere*, *calculus subducere*.

**CALDA'RIUM.** [BALNEUM.]

**CALENDAE** or **KALENDÆ.** [CALENDARIUM.]

**CALENDA'RIUM** or **KALENDA'RIUM**, generally signified an account-book, in which were entered the names of a person's debtors, with the interest which they had to pay, and it was so called because the interest had to be paid on the calends of each month. The word, however, was also used in the signification of a modern calendar or almanac.

**I. GREEK CALENDAR.** The Greek year was divided into twelve lunar months, depending on the actual changes of the moon. The first day of the month (νομήνια) was not the day of the conjunction, but the day on the evening of which the new moon appeared; consequently full moon was the middle of the month. The lunar month consists of twenty-nine days and about thirteen hours; accordingly some months were necessarily reckoned at twenty-nine days, and rather more of them at thirty days. The latter were called *full months* (πληρεῖς), the former *hollow months* (καίλοι). As the twelve lunar months fell short of the solar year, they were obliged every other year to interpolate an intercalary month (μην ἐμβολιμαῖος) of thirty or twenty-nine days. The ordinary year consisted of 354 days, and the interpolated year, therefore, of 384 or 385. This interpolated year (τρίτηρις)

was seven days and a half too long, and to correct the error, the intercalary month was from time to time omitted. The Attic year began with the summer solstice: the following is the sequence of the Attic months and the number of days in each: — Ilectombæon (30), Metageitnion (29), Boedromion (30), Pyanepsion (29), Maemacterion (30), Poseideon (29), Gamelion (30), Anthesterion (29), Elaphebolion (30), Munychion (29), Thargelion (30), Skirophorion (29). The intercalary month was a second Poseideon inserted in the middle of the year. Every Athenian month was divided into three decads. The days of the first decad were designated as *ισταμένου* or *ἀρχομένου μηνός*, and were counted on regularly from one to ten; thus, *δευτέρα ἀρχομένου* or *ισταμένου* is “the second day of the month.” The days of the second decad were designated as *ἐνὶ δέκα*, or *μεσοῦντος*, and were counted on regularly from the 11th to the 20th day, which was called *έκας*. There were two ways of counting the days of the last decad; they were either reckoned onwards from the 20th (thus, *πρώτη ἐπὶ εἰκάδι* was the 21st), or backwards from the last day, with the addition *φθίνοντος*, *παυμένου*, *λήγοντος*, or *ἀπώντος*, thus, the twenty-first day of a hollow month was *ἐνάτη φθίνοντος*; of a full month, *δεκάτη θίνοντος*. The last day of the month was called *ἐνὶ καὶ νέα*, “the old and new,” because as the lunar month really consisted of more than twenty-nine and less than thirty days, the last day might be considered as belonging equally to the old and new month.

Separate years were designated at Athens by the name of the chief archon, hence called *archon eponymus* (*ἀρχων ἐπώνυμος*), or “the name giving archon;” at Sparta, by the first of the ephors; at Argos, by the priestess of Juno, &c. The method of reckoning by Olympiads was brought into use by Timæus of Tauromenium about B.C. 260. As this clumsy method of reckoning is still retained, it will be right to give the rules for converting Olympiads into the year B.C., and *vice versa*: —

1. To find the year B.C., given the *n*th year of Ol. *p*, take the formula  $781 - (4p + n)$ .

If the event happened in the second half of the Attic year, this must be further reduced by 1; for the Attic year, as mentioned above, commenced with the summer solstice. Thus Socrates was put to death in Thargelion of Ol. 95, 1. Therefore in B.C.  $\{781 - (4 \times 95 + 1)\} - 1 = (781 - 381) - 1 = 400 - 1 = 399$ .

2. To find the Olympiad, given the year *n*. B.C., take the formula  $\frac{781 - n}{4}$

The quotient is the Ol., and the remainder the current year of it: if there is no remainder, the current year is the fourth of the Olympiad. If the event happened in the second half of the given year, it must be increased by 1. Thus, to take the event just mentioned, Socrates was put to death  $\frac{781 - (399 + 1)}{4} = \frac{781 - 400}{4} = \text{Ol. } 95, 1$ .

Demosthenes was born in the summer of 382, therefore in  $\frac{781 - 382}{4} = \frac{399}{4} = \text{Ol. } 99, 3$ .

II. ROMAN CALENDAR. The old Roman, frequently called the Romulan year, consisted of only ten months, which were called Martius, Aprilis, Maius, Junius, Quintilis, Sextilis, September, October, November, December. That March was the first month in the year is implied in the last six names. Of these months four, namely, Martius, Maius, Quintilis, and October, consisted of thirty-one days, the other six of thirty. The four former were distinguished in the latest form of the Roman calendar by having their nones two days later than any of the other months. The symmetry of this arrangement will appear by placing the numbers in succession: — 31, 30; 31, 30; 31, 30, 30; 31, 30, 30.

The Romulan year therefore consisted of 304 days, and contained thirty-eight *mundinae* or weeks; every eighth day, under the name of *nonae*, or *nundinae*, being especially devoted to religious and other public purposes. Hence we find that the number of *dies fasti* afterwards retained in the Julian calendar tally exactly with these thirty-eight *nundinae*: besides which, it may be observed that a year of 304 days

bears to a solar year of 365 days nearly the ratio of five to six, six of the Romulan years containing 1824, five of the solar years, 1825 days; and hence we may explain the origin of the well-known quinquennial period called the *lustrum*, which ancient writers expressly call an *annus magnus*; that is, in the modern language of chronology, a cycle. It was consequently the period at which the Romulan and solar years coincided.

The next division of the Roman year was said to have been made by Numa Pompilius, who instituted a lunar year of 12 months and 355 days. Livy says that Numa so regulated his lunar year of twelve months by the insertion of intercalary months, that at the end of every *nineteenth* year (*vicesimo anno*) it again coincided with the same point in the sun's course from which it started. It is well known that 19 years constitute a most convenient cycle for the junction of a lunar and solar year.

It seems certain that the Romans continued to use a lunar year for some time after the establishment of the republic; and it was probably at the time of the decemviral legislation that the lunar year was abandoned. By the change which was then made the year consisted of 12 months, the length of each of which was as follows.—

Martius,	31 days,	September,	29 days.
Aprilis,	29 "	October,	31 "
Maius,	31 "	November,	29 "
Junius,	29 "	December,	29 "
Quintilis,	31 "	Januarius,	29 "
Sextilis,	29 "	Februarius,	28 "

The year thus consisted of 355 days, and this was made to correspond with the solar year by the insertion of an intercalary month (*mensis intercalaris* or *intercalarius*), called *Mercedonius* or *Mercidoniuss*. This month of 22 or 23 days seems to have been inserted in alternate years.

As the festivals of the Romans were for the most part dependent upon the calendar, the regulation of the latter was entrusted to the college of pontifices, who in early times were chosen exclusively from the body of patricians. It was therefore in the power of the college to add to their other means of oppressing the plebeians, by keeping to

themselves the knowledge of the days on which justice could be administered, and assemblies of the people could be held. In the year 304 B. C., one Cn. Flavius, a secretary (*scriba*) of Appius Claudius, is said fraudulently to have made the *Fasti* public. The other privilege of regulating the year by the insertion of the intercalary month gave the pontiffs great political power, which they were not backward to employ. Every thing connected with the matter of intercalation was left to their unrestrained pleasure; and the majority of them, on personal grounds, added to or took from the year by capricious intercalations, so as to lengthen or shorten the period during which a magistrate remained in office, and seriously to benefit or injure the farmer of the public revenue.

The calendar was thus involved in complete confusion, and accordingly we find that in the time of Cicero the year was three months in advance of the real solar year. At length, in the year B. C. 46, Caesar, now master of the Roman world, employed his authority, as pontifex maximus, in the correction of this serious evil. The account of the way in which he effected this is given by Censorinus:—"The confusion was at last carried so far that C. Caesar, the pontifex maximus, in his third consulate, with Lepidus for his colleague, inserted between November and December two intercalary months of 67 days, the month of February having already received an intercalation of 23 days, and thus made the whole year to consist of 445 days. At the same time he provided against a repetition of similar errors, by casting aside the intercalary month, and adapting the year to the sun's course. Accordingly, to the 355 days of the previously existing year he added ten days, which he so distributed between the seven months having 29 days that January, Sextilis, and December received two each, the others but one; and these additional days he placed at the end of the several months, no doubt with the wish not to remove the various festivals from those positions in the several months which they had so long occupied. Hence in the present calendar, although there are seven months of 31 days,

yet the four months, which from the first possessed that number, are still distinguishable by having their nones on the seventh, the rest having them on the fifth of the month. Lastly, in consideration of the quarter of a day, which he considered as completing the true year, he established the rule that, at the end of every four years, a single day should be intercalated, where the month had been hitherto inserted, that is, immediately after the terminalia; which day is now called the *bissexturn*."

The mode of denoting the days of the month will cause no difficulty, if it be recollected that the kalends always denote the first of the month; that the nones occur on the seventh of the four months of March, May, Quinctilis or July, and October, and on the fifth of the other months; that the ides always fall eight days later than the nones; and lastly, that the intermediate days are in all cases reckoned backwards upon the Roman principle of counting both extremes.

For the month of January the notation will be as follows:—

1. Kal. Jan.
2. a. d. IV. Non. Jan.
3. a. d. III. Non. Jan.
4. Prid. Non. Jan.
5. Non. Jan.
6. a. d. VIII. Id. Jan.
7. a. d. VII. Id. Jan.
8. a. d. VI. Id. Jan.
9. a. d. V. Id. Jan.
10. a. d. IV. Id. Jan.
11. a. d. III. Id. Jan.
12. Prid. Id. Jan.
13. Id. Jan.
14. a. d. XIX. Kal. Feb.
15. a. d. XVIII. Kal. Feb.
16. a. d. XVII. Kal. Feb.
17. a. d. XVI. Kal. Feb.
18. a. d. XV. Kal. Feb.
19. a. d. XIV. Kal. Feb.
20. a. d. XIII. Kal. Feb.
21. a. d. XII. Kal. Feb.
22. a. d. XI. Kal. Feb.
23. a. d. X. Kal. Feb.
24. a. d. IX. Kal. Feb.
25. a. d. VIII. Kal. Feb.
26. a. d. VII. Kal. Feb.
27. a. d. VI. Kal. Feb.

28. a. d. V. Kal. Feb.
29. a. d. IV. Kal. Feb.
30. a. d. III. Kal. Feb.
31. Prid. Kal. Feb.

The letters *a d* are often, through error, written together, and so confounded with the preposition *ad* which would have a different meaning, for *ad kalendas* would signify *by, i. e. on or before the kalends*. The letters are in fact an abridgment of *ante diem*, and the full phrase for "on the second of January" would be *ante diem quartum nonas Januarias*. The word *ante* in this expression seems really to belong in sense to *nonas*, and to be the cause why *nonas* is an accusative. Whether the phrase *kalendae Januarii* was ever used by the best writers is doubtful. The words are commonly abbreviated; and those passages where Aprilis, Decembris, &c. occur are of no avail, as they are probably accusatives. The *ante* may be omitted, in which case the phrase will be *die quarto nonarum*.

In the leap year (to use a modern phrase), the last days of February were called,—

- Feb. 23. a. d. VII. Kal. Mart.
- Feb. 24. a. d. VI. Kal. Mart. posteriorem.
- Feb. 25. a. d. VI. Kal. Mart. priorem.
- Feb. 26. a. d. V. Kal. Mart.
- Feb. 27. a. d. IV. Kal. Mart.
- Feb. 28. a. d. III. Kal. Mart.
- Feb. 29. Prid. Kal. Mart.

In which the words *prior* and *posterior* are used in reference to the retrograde direction of the reckoning.

From the fact that the intercalated year has two days called *ante diem sextum*, the name *bissextile* has been applied to it. The term *annus bissextilis*, however, does not occur in any classical writer, but in place of it the phrase *annus bissextus*.

The names of two of the months were changed in honour of Julius Caesar and Augustus. Julius was substituted for Quinctilis, the month in which Caesar was born, in the second Julian year, that is, the year of the dictator's death, for the first Julian year was the first year of the *corrected* Julian calendar, that is, a. c. 45. The name Augustus in place of Sextilis was introduced by the emperor himself in a. c. 27. The

month of September in like manner received the name of Germanicus from the general so called, and the appellation appears to have existed even in the time of Macrobius. Domitian, too, conferred his name upon October; but the old word was restored upon the death of the tyrant.

The Julian calendar supposes the mean tropical year to be 365 d. 6 h.; but this exceeds the real amount by 11' 12", the accumulation of which, year after year, caused at last considerable inconvenience. Accordingly, in the year 1582, Pope Gregory XIII. again reformed the calendar. The ten days by which the year had been unduly retarded were struck out by a regulation that the day after the fourth of October in that year should be called the fifteenth; and it was ordered that whereas hitherto an intercalary day had been inserted every four years, for the future three such intercalations in the course of four

hundred years should be omitted, viz. in those years which are divisible without remainder by 100, but not by 400. Thus, according to the Julian calendar, the years, 1600, 1700, 1800, 1900, 2000, were to be bissextile as before. The bull which effected this change was issued Feb. 24th, 1582. The Protestant parts of Europe resisted what they called a papistical invention for more than a century. In England the Gregorian calendar was first adopted in 1752. In Russia, and those countries which belonged to the Greek church, the Julian year, or *old style*, as it is called, still prevails.

In the ancient Calendars the letters A, B, C, D, E, F, G, H, were used for the purpose of fixing the nundines in the week of eight days; precisely in the same way in which the first seven letters are still employed in ecclesiastical calendars, to mark the days of the Christian week.

JANUARIUS.		D. 28	V. E. 22	VIII. F. 19	XIV. G. 13	Id.
A. 1	Jan. Kal.	E. 29	IV. F. 23	VII. G. 20	XIII. H. 14	XVIII.
B. 2	IV.	F. 30	III. G. 24	VI. H. 21	XII. A. 15	XVII.
C. 3	III.	G. 31	Prid. H. 25	V. A. 22	XI. B. 16	XVI.
D. 4	Prid.		A. 26	IV. B. 23	X. C. 17	XV.
E. 5	Non.		B. 27	III. C. 24	IX. D. 18	XIV.
F. 6	VIII.	FEBRUARIUS.	C. 28	Prid. D. 25	VIII. E. 19	XIII.
G. 7	VII.	II. 1 Feb. Kal.		E. 26	VII. F. 20	XII.
H. 8	VI.	A. 2	IV.	F. 27	VI. G. 21	XI.
A. 9	V.	B. 3	III.	G. 28	V. H. 22	X.
B. 10	IV.	C. 4	Prid. D. 1 Mart. Kal.	H. 29	IV. A. 23	IX.
C. 11	III.	D. 5	Non. E. 2	A. 30	III. B. 24	VIII.
D. 12	Prid.	E. 6	VIII. F. 3	B. 31	Prid. C. 25	VII.
E. 13	Id.	F. 7	VII. G. 4		D. 26	VI.
F. 14	XIX.	G. 8	VI. H. 5		E. 27	V.
G. 15	XVIII.	H. 9	V. A. 6	APRILIS.	F. 28	IV.
H. 16	XVII.	A. 10	IV. B. 7	C. 1 Apr. Kal.	G. 29	III.
A. 17	XVI.	B. 11	III. C. 8	D. 2	H. 30	Prid.
B. 18	XV.	C. 12	Prid. D. 9	Non. E. 3		
C. 19	XIV.	D. 13	Id. E. 10	VIII. F. 4		
D. 20	XIII.	E. 14	XVI. F. 11	VII. G. 5	MAIUS.	
E. 21	XII.	F. 15	XV. G. 12	VI. H. 6	Non. A. 1 Mai. Kal.	
F. 22	XI.	G. 16	XIV. H. 13	IV. A. 7	VIII. B. 2	VI.
G. 23	X.	H. 17	XIII. A. 14	III. B. 8	VII. C. 3	V.
H. 24	IX.	A. 18	XII. B. 15	Prid. C. 9	VI. D. 4	IV.
A. 25	VIII.	B. 19	XI. C. 16	Id. D. 10	V. E. 5	III.
B. 26	VII.	C. 20	X. D. 17	XVII. E. 11	IV. F. 6	Prid.
C. 27	VI.	D. 21	IX. E. 18	XVI. F. 12	III. G. 7	Non.
				XV. F. 12	Prid.	

# CALENDARIUM.

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H 8	VIII.	A. 26	VI.	F. 10	IV.	28	IV.	13	Id.
A. 9	VII.	B. 27	V.	G. 11	III.	1. 29	III.	14	XVIII.
B. 10	VI.	C. 28	IV.	H. 12	Prid.	30	Prid.	15	XVII.
C. 11	V.	D. 29	III.	A. 13	Id.			1. 16	XVI.
D. 12	IV.	E. 30	Prid.	B. 14	XIX.			17	XV.
E. 13	III.			C. 15	XVIII.			18	XIV.
F. 14	Prid.			D. 16	XVII.	3.	1 Oct. Kal.	19	XIII.
G. 15	Id.	QUINCTILIS, or JULIUS.		E. 17	XVI.	2	VI	D. 20	XII.
H. 16	XVII.	F. 1 Jul. Kal.		F. 18	XV.	3	V.	21	XI.
A. 17	XVI.	G. 2 VI.		G. 19	XIV.	4	IV.	22	X.
B. 18	XV.	H. 3 V.		H. 20	XIII.	5	III.	23	IX.
C. 19	XIV.	A. 4 IV.		A. 21	XII.	6	Prid.	24	VIII.
D. 20	XIII.	B. 5 III.		B. 22	XI.	H. 7	Non.	A. 25	VII.
E. 21	XII.	C. 6 Prid.		C. 23	X.	A. 8	VIII.	B. 26	VI.
F. 22	XI.	D. 7 Non.		D. 24	IX.	3. 9	VII.	C. 27	V.
G. 23	X.	E. 8 VIII.		E. 25	VIII.	3. 10	VI	D. 28	IV.
H. 24	IX.	F. 9 VII.		F. 26	VII.	D. 11	V.	E. 29	III.
A. 25	VIII.	G. 10 VI.		G. 27	VI	12	IV.	F. 30	Prid.
B. 26	VII.	H. 11 V.		H. 28	V.	13	III		
C. 27	VI.	A. 12 IV.		A. 29	IV.	14	Prid.		
D. 28	V.	B. 13 III.		B. 30	III	H. 15	Id.		
E. 29	IV.	C. 14 Prid.		C. 31	Prid	A. 16	XVII	G. 1 Dec. Kal.	
F. 30	III.	D. 15 Id.				B. 17	XVI	H. 2	IV.
G. 31	Prid.	E. 16 XVII.	SEPTEMBER.			C. 18	XV	A. 3	III.
		F. 17 XVI.	D. 1 Sept. Ka			D. 19	XIV	B. 4	Prid.
		G. 18 XV.	E. 2 IV			E. 20	XIII	C. 5	Non.
		H. 19 XIV.	F. 3 II			F. 21	XI	D. 6	VIII.
H. 1 Jun. Kal.		A. 20 XIII.	G. 4 Prid			G. 22	X	E. 7	VII.
A. 2	IV.	B. 21 XII	H. 5 Non			H. 23	9	F. 8	VI.
B. 3	III	C. 22 XI	A. 6 VII			A. 24	IN	G. 9	V.
C. 4	Prid	D. 23 X	B. 7 VI			B. 25	VIII.	H. 10	IV.
D. 5	Non	E. 24 IX	C. 8 V			C. 26	VII.	A. 11	III.
E. 6	VIII	F. 25 VIII	D. 9 V.			D. 27	VI	B. 12	Prid.
F. 7	VII	G. 26 VII	E. 10 IV.			E. 28	V.	C. 13	Id.
G. 8	VI	H. 27 VI	F. 11 III.			F. 29	IV.	D. 14	XIX.
H. 9	V	A. 28 V	G. 12 Prid.			G. 30	III.	E. 15	XVIII.
A. 10	IV	B. 29 IV	H. 13 Id.			H. 31	Prid.	F. 16	XVII.
B. 11	III	C. 30 III	A. 14 XVIII.					G. 17	XVI.
C. 12	Prid	D. 31 Prid.	B. 15 XVII.					H. 18	XV.
D. 13	Id		C. 16 XVI.	NOVEMBER.				A. 19	XIV.
E. 14	XVII		D. 17 XV.			A. 1 Nov. Kal.		B. 20	XIII.
F. 15	XVI	SEXTILIS, or AUGUSTUS.	E. 18 XIV.			B. 2	IV	C. 21	XII.
G. 16	XV		F. 19 XIII.			C. 3	III	D. 22	XI.
H. 17	XIV	E. 1 Aug. Kal.	G. 20 XII.			D. 4	Prid	E. 23	X.
A. 18	XIII	F. 2 IV.	H. 21 XI.			E. 5	Non.	F. 24	IX.
B. 19	XII	G. 3 III.	A. 22 X			F. 6	VIII	G. 25	VIII.
C. 20	XI	H. 4 Prid.	B. 23 IX			G. 7	VII	H. 26	VII.
D. 21	X	A. 5 Non.	C. 24 VIII			H. 8	VI	A. 27	VI.
E. 22	9	B. 6 VII.	D. 25 VII			A. 9	V.	B. 28	V.
F. 23	8	C. 7 VI.	E. 26 VI			B. 10	IV.	C. 29	IV.
G. 24	VII	D. 8 V.	F. 27 V.			C. 11	III	D. 30	III.
H. 25	VI	E. 9				D. 12	Prid.	E. 31	Prid.

**CA'LIGA**, a strong and heavy sandal worn by the Roman soldiers, but not by the superior officers. Hence the common soldiers, including centurions, were distinguished by the name of *caligati*. The emperor Caligula received that cognomen when a boy, in consequence of wearing the caliga, and being injured to the life of a common soldier.

The cuts on pp. 2. 43. show the difference between the caliga of the common soldier and the calceus worn by men of higher rank.

**CALIX** (κύλιξ), was sometimes applied to a large cup or vessel, but generally signified a small drinking-cup used at symposia and on similar occasions. Its form is exhibited in the woodcut under **SYMPOSIUM**.

**CALO'NES**, the slaves or servants of the Roman soldiers, so called from carrying wood (κάλα) for their use. They are generally supposed to have been slaves, and almost formed a part of the army. The word *calo*, however, was not confined to this signification, but was also applied to farm-servants. The *calones* and *lixæ* are frequently spoken of together, but they were not the same: the latter were free-men, who merely followed the camp for the purposes of gain and merchandise, and were so far from being indispensable to an army, that they were sometimes forbidden to attend it.

**CALU'MNIA**. When an accuser failed in his proof, and the accused party was acquitted, there might be an inquiry into the conduct and motives of the accuser. If the person who made this judicial inquiry found that the accuser had merely acted from error of judgment, he acquitted him in the form *non probasti*; if he convicted him of evil intention, he declared his sentence in the words *calumniatus es*, which sentence was followed by the legal punishment.

The punishment for *calumniæ* was fixed by the *lex Remmia*, or as it is sometimes, perhaps incorrectly, named, the *lex Memmia*. But it is not known when this *lex* was passed, nor what were its penalties. It appears from Cicero, that the false ac-

cuser might be branded on the forehead with the letter K, the initial of *Kalumniæ*. The punishment for *calumniæ* was also *exsilium*, *relegatio in insulam*, or loss of rank (*ordinis amissio*); but probably only in criminal cases, or in matters relating to status.

**CA'MARA** (καμδρα), or **CA'MERA**. 1. A particular kind of arched ceiling, formed by semicircular bands or beams of wood, arranged at small lateral distances, over which a coating of lath and plaster was spread, and the whole covered in by a roof, resembling in construction the hooped awnings in use amongst us. 2. A small boat used in early times by the people who inhabited the shores of the *Palus Macotis*, capable of containing from twenty-five to thirty men. These boats were made to work fore and aft, like the fast-sailing proas of the Indian seas, and continued in use until the age of Tacitus.

**CAMILLI** and **CAMILLÆ**, the names of certain boys and girls who assisted at sacrifices among the Romans.

**CAMINUS**. [*Domus*.]

**CAMP**. [*Castra*.]

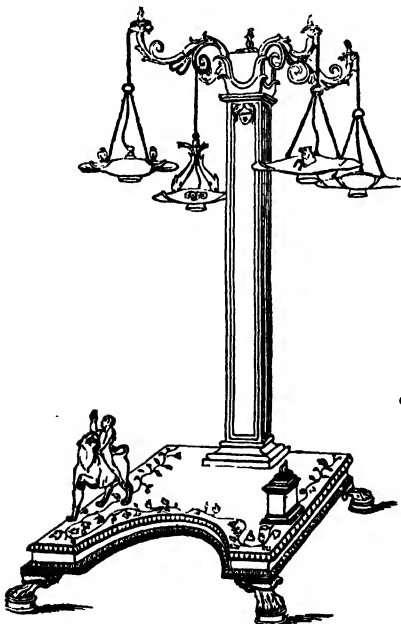
**CAMPESTRE** (sc. *subligar*), a kind of girdle or apron, which the Roman youths wore around their loins, when they exercised naked in the *Campus Martius*. The *campestre* was sometimes worn in warm weather, in place of the tunic under the toga. ✓ **CAMPUS MA'RTIUS**, an open plain outside of Rome, so called because it was consecrated to the god Mars. It properly comprised two plains, which, though generally spoken of collectively, are sometimes distinguished. The former of these was the so-called *ager Tarquiniorum*, which originally belonged to the Tarquins, but was taken possession of by the people upon the expulsion of the Tarquins; the other was given to the Roman people by the vestal virgin *Caia Taratia* or *Suffetia*, and is sometimes called *Campus Tiberinus*, and sometimes *Campus Minor*.

The *Comitia Centuriata* were held in the *Campus Martius*, and hence the word *campus* is put for the *comitia*. It was included in the city by Aurelian when he enlarged the walls.

This plain was covered with perpetual verdure, and was a favourite resort for air, exercise, or recreation, when the labours of the day were over. Hence *campus* is used as "a field" for any exercise, mental or bodily.

CANDE/LA, a candle, made either of wax (*cerea*), or tallow (*sebacea*), was used universally by the Romans before the invention of oil lamps (*lucernae*). In later times candelae were only used by the poorer classes; the houses of the more wealthy were always lighted by *lucernae*.

CANDELABRUM, originally a candlestick, but afterwards the name of a stand for supporting lamps (*λυχνούχοι*), in which signification it most commonly occurs. The candelabra of this kind were usually made to stand upon the ground, and were of a considerable height. The most common kind were made of wood; but those which have been found in Herecula-



BRONZE CANDELABRUM.

neum and Pompeii are mostly of bronze. Sometimes they were made of the more precious metals, and even of jewels. The candelabra did not always stand upon the ground, but were also placed upon the table. Such candelabra usually consisted of pillars, from the capitals of which several lamps hung down, or of trees, from whose branches lamps also were suspended. The preceding cut represents a very elegant candelabrum of this kind, found in Pompeii.

CANDIDA'TUS. [AMBITUS.]

CANDYS (*κάνδης*), a robe worn by the Medes and Persians over their trowsers and other garments. It had wide sleeves, and was made of woollen cloth, which was either purple or of some other splendid colour. In the Persepolitan sculptures, from which the annexed figures are taken, nearly all the principal personages wear it.



CANDYS, PERSIAN CLOAK.

CANE/PHOROS (*κανηφόρος*), a virgin who carried a flat circular basket (*κάνεον*, *canistrum*) at sacrifices, in which the chaplet of flowers, the knife to slay the victim, and



CANEPHORI.



sometimes the frankincense were deposited. The name, however, was more particularly applied to two virgins of the first Athenian families who were appointed to officiate as canephori at the Panathænaea. The preceding cut represents the two canephori approaching a candelabrum. Each of them elevates one arm to support the basket while she slightly raises her tunic with the other.

CANVASSING in elections. [AMBIBUS.]

CANTHARUS (κάνθαρος) a kind of drinking cup, furnished with handles. It was the cup sacred to Bacchus, who is frequently represented on ancient vases holding it in his hand.



CANTICUM, an interlude between the acts of a Roman comedy, and sometimes, perhaps, a tragedy. It consisted of flute music, accompanied by a kind of recitative performed by a single actor, or if there were two, the second was not allowed to speak with the first. In the canticum, as violent gesticulation was required, it appears

## CAPITOLIUM.

to have been the custom, from the time of Livius Andronicus, for the actor to confine himself to the gesticulation, while another person sang the recitative.

CAPILLUS. [COMA.]

CAPITE CENSI. [CAPUT.]

CAPITIS DEMINU'TIO. [CAPUT.]

CAPITOLIUM. 1. A small temple, supposed to have been built by Numa, and dedicated to Jupiter, Juno, and Minerva, situated on the Esquiline. It was a small and humble structure, suited to the simplicity of the age in which it was erected, and was not termed Capitolium until after the foundation of the one mentioned below, from which it was then distinguished as the *capitolium vetus*.

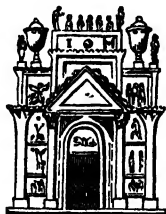
2. The temple of Jupiter Optimus Maximus on the Mons Tarpeius, so called from a human head being discovered in digging the foundations; whence the hill also was called Mons Capitolinus. Tarquinius Priscus first vowed, during the Sabine war, to build this temple, and commenced the foundations. It was afterwards continued by Servius Tullius, and finally completed by Tarquinius Superbus out of the spoils collected at the capture of Suessa Pometia; but was not dedicated until the year B. C. 507, by M. Horatius. It was burnt down during the civil wars, at the time of Sulla, (B. C. 83,) and rebuilt by him, but dedicated by Lutatius Catulus, B. C. 69. It was again burnt to the ground by the faction of Vitellius, (A. D. 69,) and rebuilt by Vespasian; upon whose death it was again destroyed by fire, and sumptuously rebuilt, for the third time, by Domitian.

The capitolium contained three temples within the same peristyle, or three cells parallel to each other, the partition walls of which were common, and all under the same roof. In the centre was the seat of Jupiter Optimus Maximus, called *cella Jovis*. That of Minerva was on the right, and that of Juno upon the left. The representation of the capitolium in the next cut is taken from a medal.

3. Capitolium is sometimes put for the whole Capitoline mount, including both summits of the mountain. Sometimes it is used to designate one only of the summits,

## CAPSA.

and that one apparently distinct from the *rex*, which obscurity is further increased,

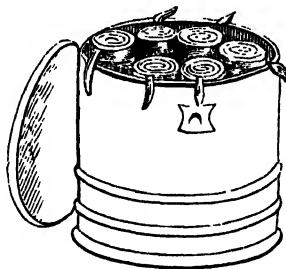


CAPITOLINE TEMPLE.

because, on the other hand, *arx* is sometimes put for the whole mount, and at others for one of the summits only.

There were three approaches from the Forum to the Mons Capitolinus. The first was by a flight of 100 steps, which led directly to the side of the Tarpeian rock. The other two were the *clivus Capitolinus* and *clivus Asyli*, one of which entered on the north, and the other on the south side of the intermontium.

CAPSA, or SCRINIUM, a box for holding books among the Romans. These boxes were of a cylindrical form. There does not appear to have been any difference



between the *capsa* and *scrinium*, except that the latter word was usually applied to those boxes which held a considerable number of rolls.

The slaves who had the charge of these book-chests were called *capsarii*, and also *custodes scriniorum*; and the slaves who carried in a *capsa* behind their young masters

## CARACALLA. 73

the books, &c. of the sons of respectable Romans, when they went to school, were called by the same name.

●CAPSA'RIL, the name of three different classes of slaves. [BALNEUM; CAPSA.]

CAPUT, the head. The term "head" is often used by the Roman writers as equivalent to "person," or "human being." By an easy transition it was used to signify "life:" thus, *capite damnari, plecti*, &c., are equivalent to capital punishment.

*Caput* is also used to express a man's status, or civil condition; and the persons who were registered in the tables of the censor are spoken of as *capita*, sometimes with the addition of the word *civium*, and sometimes not. Thus to be registered in the census was the same thing as *caput habere*: and a slave and a *filius familias*, in this sense of the word, were said to have no *caput*. The sixth class of Servius Tullius comprised the *proletarii* and the *capite censi*, of whom the latter, having little or no property, were barely rated as so many head of citizens.

He who lost or changed his status was said to be *capite minutus, deminutus, or capitis minor*.

*Capitis minutio* or *deminutio* was a change of a person's status or civil condition, and consisted of three kinds. A Roman citizen possessed freedom (*libertas*), citizenship (*civitas*), and family (*familias*): the loss of all three constituted the *maxima capitis deminutio*. This *capitis deminutio* was sustained by those who refused to be registered at the census, or neglected the registration, and were thence called *incensi*. The *incensus* was liable to be sold, and so to lose his liberty. Those who refused to perform military service might also be sold.

The loss of citizenship and family only, as when a man was interdicted from fire and water, was the *media capitis deminutio*. [EXSILIUM.]

The change of family by adoption, and by the *in manum conventio*, was the *minima capitis deminutio*.

A *judicium capitale*, or *poena capitalis*, was one which affected a citizen's caput.

CAPUT. [FENUS.]

CARACALLA, an outer garment used

in Gaul, and not unlike the Roman *lacerna*. It was first introduced at Rome by the emperor Aurelius Antoninus Bassianus, who compelled all the people that came to court to wear it, whence he obtained the surname of Caracalla. This garment, as worn in Gaul, does not appear to have reached lower than the knee, but Caracalla lengthened it so as to reach the ankle.

**CARCER** (*kerker*, German; γοργύρα, Greek), a prison, is connected with ἔρκος and ἐργω, the guttural being interchanged with the aspirate.

1. **GREEK.** Imprisonment was seldom used amongst the Greeks as a legal punishment for offences; they preferred banishment to the expense of keeping prisoners in confinement. The prisons in different countries were called by different names: thus there was the *Ceadus* (Κεῖδας), at Sparta; and, among the Ionians, the *Gorgyra* (γοργύρα), as at Samos. The prison at Athens was in former times called *Desmoterion* (δεσμοτήριον), and afterwards, by a sort of euphemism, *olekna*. It was chiefly used as a guard-house, or place of execution, and was under the charge of the public officers called the Eleven.

2. **ROMAN.** A prison was first built at Rome by Ancus Martius, overhanging the forum. This was enlarged by Servius Tullius, who added to it a souterrain, or dungeon, called from him the *Tullianum*. Sallust describes this as being twelve feet under ground, walled on each side, and arched over with stone work. For a long time this was the only prison at Rome, being, in fact, the "Tower," or state prison of the city, which was sometimes doubly guarded in times of alarm, and was the chief object of attack in many conspiracies. There were, however, other prisons besides this, though, as we might expect, the words of Roman historians generally refer to this alone. In the *Tullianum* prisoners were generally executed, and this part of the prison was also called *robur*.

**CARCERES.** [CIRCUS.]

**CARCHE'SIUM** (καρχήσιον), a beaker or drinking-cup, which was used by the Greeks in very early times. The same term was used to designate the tops of



CARCHE'SIUM

a ship, that is, the structure surrounding the mast immediately above the yard [*Antenna*], into which the mariners ascended in order to manage the sail. This was probably called *carchesium* on account of its resemblance in form to the cup of that name. The ceruchi, or other tackle, may have been fastened to its lateral projections, which corresponded to the handles of the cup.

**CARMENTALIA**, a festival celebrated in honour of Carmenta or Carmentis, who is fabled to have been the mother of Evander, who came from Pallantium in Arcadia, and settled in Latium: he was said to have brought with him a knowledge of the arts, and the Latin alphabetical characters as distinguished from the Etruscan. This festival was celebrated annually on the 11th of January. A temple was erected to the same goddess, at the foot of the Capitoline hill, near the Porta Carmentalis, afterwards called *Seclerata*. The name Carmenta said to have been given to her from her prophetic character, carmens or carmentis being synonymous with vates. The word is, of course, connected with *carmen*, as prophecies were generally delivered in verse.

**CARNEIA** (καρνεΐα), a great national festival, celebrated by the Spartans in honour of Apollo Carneios. The festival began on the seventh day of the month of Carneios = Metageitnion of the Athenians, and lasted for nine days. It was of a warlike character, similar to the Attic Boëdromia. During the time of its celebration nine tents were pitched near the city, in each of which nine

men lived in the manner of a military camp, obeying in everything the commands of a herald. The priest conducting the sacrifices at the Carneia was called *Agetes* ('Αγέτης), whence the festival was sometimes designated by the name *Agetoria* or *Agetoreion* ('Αγέτορία or 'Αγέτορεϊον), and from each of the Spartan tribes five men (*Kapēdtrai*) were chosen as his ministers, whose office lasted four years, during which period they were not allowed to marry. When we read in Herodotus and Thucydides that the Spartans during the celebration of this festival were not allowed to take the field against an enemy, we must remember that this restriction was not peculiar to the Carneia, but common to all the great festivals of the Greeks: traces of it are found even in Homer.

CAR'NIFEX, the public executioner at Rome, who executed slaves and foreigners, but not citizens, who were punished in a manner different from slaves. It was also his business to administer the torture. This office was considered so disgraceful, that he was not allowed to reside within the city, but lived without the Porta Metia or Esquilina, near the place destined for the punishment of slaves, called *Sestertium* under the emperors.

CARPENTUM, a cart; also a two-wheeled carriage, enclosed, and with an arched or sloping cover overhead. The carpentum was used to convey the Roman matrons in the public festal processions; and, as this was a high distinction, the privilege of riding in a carpentum on such occasions was allowed to particular females by special grant of the senate.



CARPENTUM.

This carriage contained seats for two, and sometimes for three persons, besides the coachman. It was commonly drawn by a pair of mules, but more rarely by oxen or horses, and sometimes by four horses like a quadriga.

Carpenta, or covered carts, were much used by the Britons, the Gauls, and other northern nations. These, together with the carts of the more common form, including baggage-waggons, appear to have been comprehended under the term *carri*, or *carra*, which is the Celtic name with a Latin termination. The Gauls took a great multitude of them on their military expeditions, and when they were encamped, arranged them in close order, so as to form extensive lines of circumvallation.

CARRU'CA, a carriage, the name of which only occurs under the emperors. It appears to have been a species of rheda [*Rheda*], had four wheels, and was used in travelling.

CARRUS. [CARPENTUM.]

CARYAT'IDES. Caryae was a city in Arcadia, near the Laconian border, the inhabitants of which joined the Persians after the battle of Thermopylae. On the defeat of the Persians the allied Greeks destroyed the town, slew the men, and led the women into captivity; and Praxiteles and other Athenian artists employed female figures, representing *Caryatidae*, or women of Caryae, instead of columns in architecture. This account is illustrated by a bas-relief with a Greek inscription, mentioning the conquest of the Caryatae.



CARYATIDES.

CASSIS. [GALEA.]  
 CASTELLUM AQUAE. [AQUAE  
 DUCTUS.]

CASTRA, a camp. The system of encampment among the Romans was one of singular regularity and order, and has been clearly described by Polybius, the friend and companion of Scipio Africanus, the younger. From his description the annexed plan has been drawn up.

A, praetorium. — B, tents of the tribunes. — C, tents of the praefecti sociorum. — D, street 100 feet wide. — E, F, G, and H, streets 50 feet wide. — L, select foot

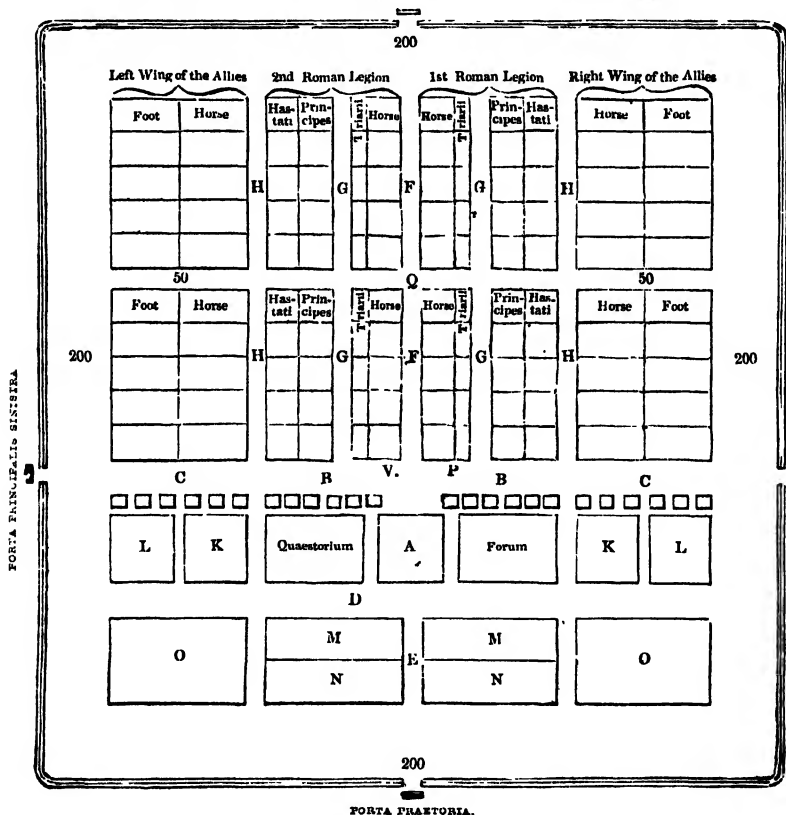
and volunteers. — K, select horse and volunteers. — M, extraordinary horse of the allies. — N, extraordinary foot of the allies. — O, reserved for occasional auxiliaries. — Q, the street called Quintana, 50 feet wide. — V. P, via principalis, 100 feet wide.

The duty of selecting a proper situation for the camp (*castra metari*) devolved upon one of the tribunes and a number of centurions who were specially appointed for that purpose, and sent in advance whenever the army was about to encamp; they were called *Metatores*, from their office. The camp was divided into two parts, the

TRENCH AND

PORTA DECI'MANA.

RAMPAINTS.



upper and the lower. The upper part formed about a third of the whole. In it was the *praetorium* (A) or general's tent—praetor being the old name of the consul. A part of the *praetorium* was called the *Augurale*, as the auguries were there taken by the general. On the right and left of the *praetorium* were the *forum* and *quaestorium*; the former a sort of market-place, the latter appropriated to the quaestor and the camp stores under his superintendence.

On the sides of and facing the *forum* and *quaestorium*, were stationed select bodies of horse (K) taken from the extraordinaries, with mounted volunteers, who served out of respect to the consul, and were stationed near him. And parallel to these were posted similar bodies of foot-soldiers (L). Before the *quaestorium* and the *forum* were the tents of the twelve tribunes of the two legions (B), and before the select bodies of horse and infantry the tents of the *praefecti sociorum* were probably placed (C). Again, behind the *praetorium*, the *quaestorium*, and the *forum*, ran a street or *via* (D), 100 feet broad, from one side of the camp to the other. Along the upper side of this street was ranged the main body of the "extraordinary" horse (M): they were separated into two equal parts by a street fifty feet broad (E). At the back of this body of cavalry was posted a similar body of infantry (N), selected from the allies, and facing the opposite way, *i. e.* towards the ramparts of the camp. The vacant spaces (O) on each side of these troops were reserved for foreigners and occasional auxiliaries.

The lower part of the camp was divided from the upper by a street, called the *Via Principalis* (VP), or *Principia*, a hundred feet broad. Here the tribunal of the general was erected, from which he harangued the soldiers, and here the tribunes administered justice. Here also the principal standards, the altars of the gods, and the images of the emperors were placed. The lower part of the camp was occupied by the two legions and the troops of the allies according to the arrangement of the preceding cut.

Between the ramparts and the tents was left a vacant space of 200 feet on every side, which was useful for many purposes: thus it served for the reception of any booty that was taken, and facilitated the entrance and exit of the army.

The camp had four gates, one at the top and bottom, and one at each of the sides; the top or back-gate, which was the side most away from the enemy, was called the *decumana*. The bottom or the front gate was the *praetoria*, the gates of the sides were the *porta principalis dextra*, and the *porta principalis sinistra*. The whole camp was surrounded by a trench (*fossa*), generally nine feet deep and twelve broad, and a rampart (*vallum*) made of the earth that was thrown up (*agger*), with stakes (*valli*) fixed at the top of it. The labour of this work was so divided, that the allies completed the two sides of the camp alongside of which they were stationed, and the two Roman legions the rest.

In describing the Roman camp and its internal arrangements, we have confined ourselves to the information given by Polybius, which, of course, applies only to his age, and to armies constituted like those he witnessed. When the practice of drawing up the army according to cohorts, ascribed to Marius or Caesar [*EXERCITUS*], had superseded the ancient division into maniples, and the distinction of *triarii*, &c. the internal arrangements of the camp must have been changed accordingly.

A certain number of troops was appointed to keep guard before the gates of the camp, on the ramparts, and in different parts of the camp; and these guards were changed every three hours. The guards placed before the gates of the camp were called *stationes*. The word *excubiae* denotes guards either by day or night; *vigiliae* by night only. The night was divided into four watches, each of three hours' length. Certain persons were appointed every night to visit all the watches, and were hence called *circuitores*. There was always a watchword given for the night, inscribed on a four-cornered piece of wood, and hence called *tessera*, which was circulated through the army.

**CATA'LOGUS** (κατάλογος), the catalogue of those persons in Athens who were liable to regular military service. At Athens, those persons alone who possessed a certain amount of property were allowed to serve in the regular infantry, whilst the lower class, the thetes, had not this privilege. [Census.] Thus the former are called *οἱ ἐκ καταλόγου στρατεύοντες*, and the latter *οἱ ἔξω τοῦ καταλόγου*.

**CATAPHRACTA.** [LORICA.]

**CATAPHRACTI** (κατάφρακτοι). 1. Heavy-armed cavalry, the horses of which were also covered with defensive armour. Among many of the Eastern nations, who placed their chief dependence upon their cavalry, we find horses protected in this manner; but among the Romans we do not read of any troops of this description till the later times of the empire, when the discipline of the legions was destroyed, and the chief dependence began to be placed on the cavalry.

This species of troops was common among the Persians from the earliest times, from whom it was adopted by their Macedonian conquerors. They were called by the Persians *clibanarii*.

2. Decked vessels, in opposition to *Aphracti*. [APHRACTUS.]

**CATAPULTA.** [TORMENTUM.]

**CATARACTA** (καταρράκτης), a portcullis, so called because it fell with great force and a loud noise. It was an additional defence, suspended by iron rings and ropes, before the gates of a city, in such a manner that, when the enemy had come up to the gates, the portcullis might be let down so as to shut them in, and to enable the besieged to assail them from above.

**CATEIA**, a missile used in war by the Germans, Gauls, and some of the Italian nations, supposed to resemble the *ACLIS*.

**CATERVA'RII.** [GLADIATORES.]

**CATHEDRA**, a seat or chair, was more particularly applied to a soft seat used by women, whereas *sella* signified a seat common to both sexes. The cathedrae were, no doubt, of various forms and sizes; but they usually appear to have had backs to them. On the cathedra in the annexed cut is seated a bride, who is being fanned by

a female slave with a fan made of peacock's feathers.



CAUPONIA.

Women were also accustomed to be carried abroad in these cathedrae instead of in lecticae, which practice was sometimes adopted by effeminate persons of the other sex. The word cathedra was also applied to the chair or pulpit from which lectures were read.

**CAVAE'DIUM.** [DOMUS.]

**CAVALRY.** [EXERCITUS; EQUITES.]

**CA'VEA.** [THEATRUM.]

**CAUPO'NA.** 1. An inn, where travellers obtained food and lodging; in which sense it answered to the Greek words *πανδοκείον*, *καταγώγιον*, and *κατάλυσις*. Inns for the accommodation of persons of all classes existed among the Greeks and Romans, although they were not equal either in size or convenience to similar places in modern times.

An inn was also called *taberna* and *taberna diversoria*, or simply *diversorium* or *deversorium*.

2. A shop, where wine and ready-dressed meat were sold, thus corresponding to the Greek *καπηλείον*. The person who kept a

## CAUSIA.

upon was called *caupo*. In Greek *κάπη* signifies in general a retail trader, who sold goods in small quantities; but the word is more particularly applied to a person who sold ready-dressed provisions, and especially wine in small quantities. In these *καπηλεία* only persons of the very lowest class were accustomed to eat and drink.

In Rome itself there were, no doubt, inns to accommodate strangers; but these were probably only frequented by the lower classes, since all persons in respectable society could easily find accommodation in the houses of their friends. There were, however, in all parts of the city, numerous houses where wine and ready-dressed provisions were sold. The houses where persons were allowed to eat and drink were usually called *popinae* and not *cauponae*; and the keepers of them, *popae*. They were principally frequented by slaves and the lower classes, and were consequently only furnished with stools to sit upon instead of couches. The *Thermopolia*, where the *calida* or warm wine and water was sold, appear to have been the same as the *popinae*. Many of these *popinae* were little better than the *lupanaria* or brothels; whence Horace calls them *immundas popinas*. The *ganæae*, which are sometimes mentioned in connection with the *popinae*, were brothels, whence they are often classed with the *lustra*. Under the emperors many attempts were made to regulate the *popinae*, but apparently with little success.

All persons who kept inns or houses of public entertainment of any kind were held in low estimation both among the Greeks and Romans. They appear to have fully deserved the bad reputation which they possessed, for they were accustomed to cheat their customers by false weights and measures, and by all the means in their power.

CAU'SIA (*καυσία*), a hat with a broad brim, which was made of felt, and worn by the Macedonian kings. Its form is seen in the annexed figures, which are taken from a fictile vase, and from a medal of Alexander I. of Macedon. The Romans adopted it from the Macedonians.



CAUTIO, CAVE'RE. These words are of frequent occurrence, and have a great variety of significations, according to the matter to which they refer. Their general signification is that of security given by one person to another, or security which one person obtains by the advice or assistance of another. The *cautio* was most frequently a writing, which expressed the object of the parties to it; accordingly the word *cautio* came to signify both the instrument (*chirographum* or *instrumentum*) and the object which it was the purpose of the instrument to secure. Cicero uses the expression *cautio chirographi mei*. The phrase *cavere alicui* expressed the fact of one person giving security to another as to some particular thing or act.

The word *cautio* was also applied to the release which a debtor obtained from his creditor on satisfying his demand; in this sense *cautio* is equivalent to a modern receipt; it is the debtor's security against the same demand being made a second time. Thus *cavere ab aliquo* signifies to obtain this kind of security.

*Cavere* is also applied to express the professional advice and assistance of a lawyer to his client for his conduct in any legal matter.

*Cavere* and its derivatives are also used to express the provisions of a law, by which any thing is forbidden or ordered, as in the phrase, — *Cautum est lege*, &c. It is also used to express the words in a will, by which a testator declares his wish that certain things should be done after his death.

CE'ADAS or CAE'ADAS (*κεάδας* or *καείδας*), a deep cavern or chasm, like the Barathron at Athens, into which the Spar-



tans were accustomed to thrust persons condemned to death.

### CEILINGS OF HOUSES. [DOMUS.]

CE/LERES, were three hundred Roman knights whom Romulus established as a body-guard. Their number, 300, has reference to the number of the patrician *gentes*. They were under the command of the *Tribunus Celerum*. See *TRIBUNUS*.

CENOTA'PHIUM, a cenotaph (*κενὸς καὶ τάφος*), was an empty or honorary tomb, erected as a memorial of a person whose body was buried elsewhere, or not found for burial at all.

✓ CENSOR. ACERRA.]  
✓ CENSOR (τῑντήρς). The office of censor was instituted at Rome in B.C. 443, its functions having previous to that year been performed by the kings, consuls, or military tribunes with consular power. The ostensible reason for instituting the office in B.C. 443 was, that the consuls were too much occupied by war and other matters to conduct the census; but this was not the real reason. The office of the military tribunes with consular power, who supplied the place of the consuls, had been instituted the year before, and was open to the plebeians as well as the patricians; and since the latter were anxious to curtail, as much as possible, the power which had been given to the plebeians, they entrusted the discharge of the censorial functions to two new magistrates, two censors, who were to be exclusively patricians. For a considerable period this dignity was held by patricians only, and the first plebeian censor was C. Marcius Rutilus, in B.C. 351. It now became a rule that one of the censors should always be a plebeian. In later times, when the distinction between patricians and plebeians ceased to be of importance, it even happened occasionally that both censors were plebeians, the first instance of which occurred in B.C. 131, when Q. Caecilius Metellus and Q. Pompeius Rufus were censors. Censors continued to be elected down to the end of the republic, until Augustus, under the title of *Praefectus Morum*, undertook himself the functions of the censors, although occasionally he transferred some of them to other per-

sons. Tiberius and Caligula likewise took the title of *Praefectus Morum*; but Claudius assumed that of censor, and made Vitellius his colleague, A.D. 48. Vespasian, Titus, and Nerva followed his example, and Domitian even assumed the title of Censor Perpetuus. Trajan and the later emperors only took it for the time that they were actually engaged in holding the census. The emperor Decius made an attempt to restore the censorship, and at his command the senate elected Valerianus censor; but the example was not followed, and we afterwards hear no more of censors.

The office of censor lasted at first for a *lustrum*, that is, five years; but in B.C. 335 the dictator L. Aemilius Mamercinus carried a law (*lex Aemilia*), which limited the period of office to eighteen months, so that during the remaining three years and a half of each *lustrum* no censors existed at all, for censors continued to be elected only every five years. The censorship was considered the highest dignity in the republic, partly on account of its connection with religion, and partly on account of the great importance of its functions; hence it was usually the last in the series of offices through which Roman statesmen passed, most men having been consuls before they aspired to the censorship. For the same reason it was not customary for any one to hold the office more than once. If one of the two censors died during the period of his office, the vacancy was not filled up, as the death of a censor was regarded as an evil omen; but the survivor was obliged to resign the censorship, and two new censors were elected.

The censors were elected by the *comitia* of the centuries and not of the *curiae*, and the same *comitia centuriata* at a second meeting ratified the election. The *curiae* had nothing to do with the election, because the censors had no *imperium*, which no assembly but that of the *curiae* could have given them; the censors had only the *jus censendi*, of which all their other rights were merely the necessary results. It is not known whether the censors had any outward distinctions in their dress, for the purple robes mentioned by Polybius were

probably worn by them only in the earliest times, and afterwards we hear simply of the *toga praetexta*. Nor is there any ground for supposing that the censors had lictors as their attendants, like the consuls; but their numerous and extensive functions, which had to be performed in the short period of 18 months, required a great number of other attendants, such as scribes and viatores.

The principal and original function of the censors, from which they received their title, was that of holding the census, at which every one had to give in his name, and to declare on oath the amount of his property. [CENSUS.] A second part of their functions consisted in a kind of moral jurisdiction, for they had the right of censuring and punishing every thing that was contrary to good conduct or established customs, while really illegal acts or crimes were punished by the ordinary courts of justice. This moral jurisdiction appears to have formed part of the censorial functions from the very first, inasmuch as it was their duty to observe, in holding the census, all cases in which a man managed his affairs badly, and thus reduced his property; and they had consequently to remove him from a higher, and place him in a lower class of citizens. In the course of time this superintendence of the conduct of Roman citizens extended so far, that it embraced the whole of the public and private life of the citizens. Thus we have instances of their censuring or punishing persons for not marrying, for breaking a promise of marriage, for divorce, for bad conduct during marriage, for improper education of children, for living in an extravagant and luxurious manner, and for many other irregularities in private life. Their influence was still more powerful in matters connected with the public life of the citizens. Thus we find them censuring or punishing magistrates who were forgetful of the dignity of their office or guilty of bribery, as well as persons who were guilty of improper conduct towards magistrates, of perjury, and of neglect of their duties both in civil and military life.

The punishment inflicted by a censor

differed from that imposed by a court of law, inasmuch as a censor could not deprive a person either of his life or of his property, but could only affect his status in society: the proper name for such a punishment is in general *nota* or *nota censoria*, and in particular *ignominia* or *infamia*. Such a punishment, moreover, did not necessarily last a man's whole life; but if his conduct improved, another censor might restore him to the position from which his predecessor had removed him. The greatest and severest punishment was the expulsion of unworthy members from the senate; and according as the conduct of a senator might be more or less culpable, the censors had even the right of degrading him to the condition of an eques or of an aerarius. They had to inform the culprit of the cause of his degradation, and to mark it in the censorial lists; hence the *nota censoria*. An eques might be punished by the censor: by being obliged to give up his public horse, and this punishment might be accompanied by his being compelled to serve in the army on foot, or by his being excluded from his tribe (*tribu moovere*). The act of removing a person from his tribe was originally the same as degrading him to the rank of an aerarian; but afterwards, when there existed a difference of rank among the tribes, a person might either be transferred from a *tribus rustica* (which ranked higher) to a *tribus urbana*, or he might be excluded from all the tribes, and thus lose all the rights and privileges connected with them, that is, the right of holding a magistracy and of voting in the assembly. When a person thought that the punishment inflicted by the censors was undeserved, he might try to justify himself before the censor (*causam agere apud censores*); and if he did not succeed, he might endeavour to gain over one of the censors, for no punishment could be inflicted unless both censors agreed. Such cases often gave rise to vehement disputes between the censors. A further appeal was not legal, although it was tried in some instances, especially by inducing the tribunes of the people to interfere.

Another branch of the censorial functions

had reference to the finances. As the censors were best acquainted with the property of the citizens, and consequently with the amount of taxes they had to pay to the state, and as they had to fix the tributum, they were the fittest magistrates to manage the finances, which were under the supreme control of the senate, so that the censors were in fact the ministers of finance to the senate. Every thing which belonged to the state, and from which it derived revenues, was let out to farm by the censors; among them we may mention the ager publicus, ager vectigalis, mines, tolls, salt-works, &c. They further had the superintendence of all public buildings; and when new ones were to be erected, they gave them in contract (*locabant*) to the lowest bidder, and afterwards they had to see that the contractor had fulfilled his obligations, and done his work in the proper way. In like manner they gave in contract every thing else that had to be paid out of the state treasury, even down to the maintenance of the capitoline geese and the painting of the statues of the gods. The senate always informed them of the sums they might lay out, and the actual payment was not made by the censors, but by the quaestors or paymasters.

When the business of the censors was over, they celebrated the *lustrum* or general purification [*Lustrum*], and brought the censorial lists, and all other documents connected with their functions, into the aerarium, whence they were carried into the temple of the Nymphs, where they were deposited and kept for ever.

CENSUS, a register or valuation of persons and property.

1. The census at Athens seems to date from the constitution of Solon. This legislator made four classes (*τιμήματα, τέλη*).

1. *Pentacosioedimni* (πεντακοσιόεδιμοί), or those who received 500 measures, dry or liquid, from their lands. 2. *Knights* (*ἵππεις*), who had an income of 300 measures, and formed the Athenian cavalry. 3. *Zeugitae* (*ζευγίται*), whose income was 150 measures, and were so called from their being able to keep a team (*ζεύγος*) of oxen. 4. *Thetes* (*θῆτες*), whose property was under 150 measures. The word *thetes* properly

means a hired labourer, and this class corresponds to that of the *capite censi* at Rome. In order to settle in what class a man should be entered on the register (*ἀπογραφῇ*), he returned a valuation of his property, subject, perhaps, to the check of a counter-valuation (*ἐκτίμησης*). The valuation was made very frequently; in some states every year; in others, every two or four years. The censors, who kept the register at Athens, were probably at first the *naucrari*, but afterwards the demarchs performed the office of censor. In a. c. 378 a new valuation of property took place, and classes (*συμμοταί*) were introduced expressly for the property-tax (*εἰσφορά*). The nature of these classes is involved in considerable obscurity. Thus much, however, may be stated, that they consisted of 1200 individuals, 120 from each of the ten tribes, who, by way of a sort of liturgy, advanced the money for others liable to the tax, and got it from them by the ordinary legal processes. In a similar manner classes were subsequently formed for the discharge of another, and more serious liturgy, the trierarchy; and the strategî, who nominated the trierarchs, had also to form the *symmoriae* for the property-taxes. When the constitution essentially depended on the distribution of the citizens according to property, it was called by the Greeks a *timocracy*, or aristocracy of property (*τιμοκρατία, ἀπὸ τιμημάτων πολιτεία*).

2. The census at Rome was instituted by Servius Tullius, the fifth king of Rome: in his constitution the political rights and duties of the citizens were regulated according to the amount of property they possessed, and accordingly the census was a necessary consequence of that constitution. It was further necessary to repeat the census from time to time, as the property of the citizens, of course, fluctuated at different times and under different circumstances: hence it was the rule at Rome that the census should be held every five years.

The census was held by Servius Tullius, and for some time afterwards, in the Campus Martius, but subsequently in a public building, the *villa publica*, which was erected in

the Campus Martius. Before the business commenced, the auspices were consulted, as on all other public occasions, and all the citizens were summoned by a herald (*præco*) to appear before the censors at the appointed time; on the day of meeting the citizens were called upon, in the order of their tribes, to make their returns. It seems, however, to have been customary to call up first those whose names had a favourable meaning, such as Valerius, Salvius, &c. Every one gave his full name (*nomen, prænomen, and cognomen*), the tribe to which he belonged, the names of his father, wife, and children, and a statement of his own age. Freedmen had to give the same account, except that instead of their father, they had to state the name of their patron. Widows and children under age, being under a guardian (*tutor*), were represented by him, and entered by the censors in separate lists. The *arvarii, caerites, and municipes*, residing at Rome, were likewise entered in separate lists. When these lists were drawn up, every one had to make on oath a return (*profiteri, censere, or censeri*) of his property. It must be observed, however, that as it was the names of Roman citizens alone that could be included in the census, so likewise real Roman property, principally land (*quiritarian property, dominium*), was alone registered. Whether a man's capital or debts were taken into account is uncertain. The portions which persons occupied of the *ager publicus* were not assessed, as they were not quiritarian property; but in the times of the empire, when the whole system of taxation was based on different principles, public lands seem to have been assessed. Every person stated the amount of his real property, but the censors might nevertheless rate him higher, if they thought proper; and those who absented themselves for the purpose of avoiding the census, and without appointing any body to act as proxy, were severely punished. The soldiers who were absent from Rome had to make their returns to special commissioners appointed by the censors. When the lists of persons and of their property were completed, the censors proceeded to divide the whole body of citi-

zens into senators, equites, &c., as well as into classes and centuries, and assigned to every citizen his proper place, his rights as well as his duties in the republic, for which purpose Servius Tullius had divided all Roman citizens into six classes and 193 centuries. If a person's property had become altered since the last census, or if his conduct required it, the censors assigned him a different position in the social scale from that which he held before. Some were thus degraded, while others were raised. The results of these proceedings were then made known, and we have numerous instances in Livy, in which not only the sum total of Roman citizens are recorded, but likewise of all persons, including women and children (*capita*). When the whole business of the census was over, one of the censors was ordered to celebrate the *lustrum* [*Lustrum*], and before he did so, he delivered an address to the people, either to the whole body or to particular individuals, by way of admonition, advice, and the like.

In the Roman municipia, as well as in the colonies, the census was held independently of the one at Rome, but the lists containing the returns were sent to Rome, where they were deposited in the archives. When all the inhabitants of Italy received the franchise, the local census appears to have continued, although many persons went to the capital to have their property registered there. In the provinces the census was conducted by censors who were either elected in the provinces themselves, or were sent thither from Rome. In the time of the empire, the same system of conducting the census in the provinces was continued, but it was carried out with greater strictness and on a more extensive scale, for which purpose the number of inferior officers and clerks was considerably increased.

CENTUMVIRI, were judges, who resembled other judges in this respect, that they decided cases under the authority of a magistratus; but they differed from other judges in being a definite body or collegium. This collegium seems to have been divided into four parts, each of which some-

times sat by itself. The origin of the court is unknown. According to an ancient writer, three were chosen out of each tribe, and consequently the whole number out of the 35 tribes would be 105, who, in round numbers, were called the hundred men. If the centumviri were chosen from the tribes, this seems a strong presumption in favour of the high antiquity of the court.

It was the practice to set up a spear in the place where the centumviri were sitting, and accordingly the word *hasta*, or *hasta centumvialis*, is sometimes used as equivalent to the words *judicium centumvirale*. The praetor presided in this court.

The jurisdiction of the centumviri was chiefly confined to civil matters, but it appears that crimina sometimes came under their cognizance.

The younger Pliny, who practised in this court, makes frequent allusions to it in his letters.

CENTU'RIA. [CENTURIO ; COMITIA.]

CENTU'RIO, the commander of a *centuria* or company of infantry, varying in number with the legion.

The century was a military division, corresponding to the civil one *curia*; the *centurio* of the one answered to the *curio* of the other. From analogy we are led to conclude that the century originally consisted of thirty men. In later times the legion was composed of thirty maniples, or sixty centuries. As its strength varied from about three to six thousand, the numbers of a century would vary in proportion from about fifty to a hundred.

The duties of the centurion were chiefly confined to the regulation of his own corps, and the care of the watch. The *vitis* was the badge of office with which the centurion punished his men. The short tunic was another mark of distinction. The following cut represents a centurio with the *vitis* in one of his hands. The centurions were usually elected by the military tribunes, subject probably to the confirmation of the consul. In every manipulus there were two centuries, distinguished by the title of *prior* and *posterior*, because the former ranked above the latter. The centurion of the first cen-



tury of the first manipulus of the triarii was called *primus pilus*, *primipilus*, *primi pili centurio*, *princeps centurionum*, and was the first in rank among the centurions. The centurion of the second century of the first manipulus of the triarii was called *primipilus posterior*. In like manner the two centurions of the second manipulus of the triarii were called *prior centurio* and *posterior centurio alterius pili*, and so on to the tenth, who were called *prior centurio* and *posterior centurio decimi pili*. In the same manner we have *primus princeps*, *primus hastatus*, &c. The *primipilus* was entrusted with the care of the eagle, and had the right of attending the councils of the general.

The *optiones*, *uragi* or *succenturiones*, were the lieutenants of the centurions, and their deputies during illness or absence; they were elected by the centurions.

The pay of the centurion was double that of an ordinary soldier. In the time of Polybius the latter was about ten denarii, or 7s. 1d. per month, besides food and clothing. Under Domitian we find it increased above tenfold.

CEREALIA, a festival celebrated at Rome in honour of Ceres, whose wanderings in search of her lost daughter Proserpine were represented by women, clothed in white, running about with lighted torches. During its continuance, games

were celebrated in the Circus Maximus, the spectators of which appeared in white; but on any occasion of public mourning the games and festivals were not celebrated at all, as the matrons could not appear at them except in white. The day of the Cerealia is doubtful; some think it was the ides or 13th of April, others the 7th of the same month.

CERO'MA (*κηρωμα*), the oil mixed with wax (*κηρός*) with which wrestlers were anointed; also the place where they were anointed, and, in later times, the place where they wrestled.

CERU'CHI. [ANTENNA.]

CESTUS. 1. The thongs or bands of leather, which were tied round the hands of boxers, in order to render their blows more powerful (*ιμάντες*, or *ιμάντες πυκτικοί*). The cestus was used by boxers in the earliest times, and is mentioned in the Iliad; but in the heroic times it consisted merely of thongs of leather, and differed from the cestus used in later times in the public games, which was a most formidable weapon, being frequently covered with knots and nails, and loaded with lead and iron.



2. A band or tie of any kind, but more particularly the zone or girdle of Venus, on which was represented every thing that could awaken love.

CETRA, or CAETRA, a target, i. e. a small round shield, made of the hide of a quadruped. It formed part of the defensive armour of the Osci, and of the people of Spain, Mauritania, and Britain, and seems to have been much the same as the target of the Scotch Highlanders. The Romans do not appear to have used the cetra; but

we find mention of *cetratae cohortes* levied in the provinces. Livy compares it to the *pelta* of the Greeks and Macedonians, which was also a small light shield.

CHALCIOE'CIA (*Χαλκιοεκια*), an annual festival, with sacrifices, held at Sparta in honour of Athena, surnamed *Chalcioecus* (*Χαλκιοεκος*), i. e. the goddess of the brazen-house. Young men marched on the occasion in full armour to the temple of the goddess; and the ephors, although not entering the temple, but remaining within its sacred precincts, were obliged to take part in the sacrifice.

CHARIOT. [CURRUS.]

CHARISTIA (from *χαρίζομαι*, to grant a favour or pardon), a solemn feast among the Romans, to which none but relations and members of the same family were invited, in order that any quarrel or disagreement which had arisen amongst them might be made up. The day of celebration was the 19th of February.

CHEIROTONIA (*χειροτονια*). In the Athenian assemblies two modes of voting were practised, the one by pebbles (*ψηφίζεσθαι*), the other by a show of hands (*χειροτονεῖν*). The latter was employed in the election of those magistrates who were chosen in the public assemblies, and who were hence called *χειροτονητοί*, in voting upon laws, and in some kinds of trials on matters which concerned the people. We frequently find, however, the word *ψηφίζεσθαι* used where the votes were really given by show of hands.

The manner of voting by a show of hands was as follows:—The herald said: "Whoever thinks that Meidias is guilty, let him lift up his hand." Then those who thought so stretched forth their hands. Then the herald said again: "Whoever thinks that Meidias is not guilty, let him lift up his hand;" and those who were of this opinion stretched forth their hands. The number of hands was counted each time by the herald; and the president, upon the herald's report, declared on which side the majority voted.

It is important to understand clearly the compounds of this word. A vote condemning an accused person is *καταχειροτονια*:

one acquitting him, ἀποχειροτονία; ἐπιχειροτονεῖν is to confirm by a majority of votes: ἐπιχειροτονία τῶν νομῶν was a revision of the laws, which took place at the beginning of every year: ἐπιχειροτονία τῶν ἀρχῶν was a vote taken in the first assembly of each prytany on the conduct of the magistrates; in these cases, those who voted for the confirmation of the law, or for the continuance in office of the magistrate, were said ἐπιχειροτονεῖν, those on the other side ἀποχειροτονεῖν: διαχειροτονία is a vote for one of two alternatives: ἀντιχειροτονεῖν, to vote against a proposition. The compounds of ψηφίζεσθαι have similar meanings.

CHIRIDOTA (χειριδωτός, from χεῖρ, *manica*), a tunic with sleeves. The tunic of the Egyptians, Greeks, and Romans was originally without sleeves, or they only came a little way down the arm. On the other hand, the Asiatic and Celtic nations wore long sleeves sewed to their tunics. Also the Greeks allowed tunics with sleeves to females, although it was considered by the Romans indecorous when they were worn by men. Cicero mentions it as a great reproach to Catiline and his associates, that they wore long tunics with sleeves. The annexed cut represents the figure of a woman, whose sleeves reach to the elbow,



and who wears the *capistrum* to assist her in blowing the *tibiae pares*.

CHIROGRAPHUM (χειρογράφον), meant first, as its derivation implies, a hand-writing or autograph. In this its simple sense, χεῖρ in Greek and *manus* in Latin are often substituted for it. From this meaning was easily derived that of a signature to a will or other instrument, especially a note of hand given by a debtor to his creditor.

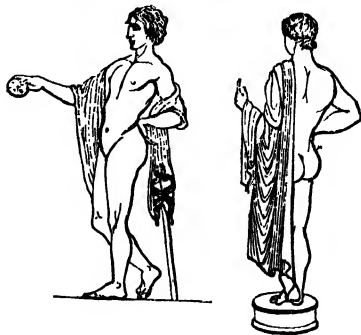
CHITON (χιτών). [TUNICA.]

CHLAENA (χλαῖνα). [PALLIUM.]

CHLAMYS (χλαμύς, *dim.* χλαμύδιον), a scarf, denoted an article of the *amictus*, or outer raiment of the Greeks. It was for the most part woollen; and it differed from the *himation* (ἡμάτιον), or cloak, the usual *amictus* of the male sex, in being smaller, finer, and oblong instead of square, its length being generally about twice its breadth.

The scarf does not appear to have been much worn by children. It was generally assumed on reaching adolescence, and was worn by the ephebi from about seventeen to twenty years of age, and hence was called χλαμύς ἐφηβική. It was also worn by the military, especially of high rank, over their body armour, and by hunters and travellers, more particularly on horseback.

The usual mode of wearing the scarf was to pass one of its shorter sides round the neck, and to fasten it by means of a brooch (*fibula*), either over the breast (cut, p. 20.), in which case it hung down the back, or over the right shoulder, so as to cover the left arm (cut, p. 79.). In the following cut it is worn again in another way.



Among the Romans the scarf came more into use under the emperors. Caligula wore one enriched with gold. Severus, when he was in the country or on an expedition, wore a scarf dyed with the coccus.

CHOENIX (χοῖνιξ), a Greek measure of capacity, the size of which is differently given; it was probably of different sizes in the several states. Some writers make it equal to three cotylae (=1·4866 pints English); others to four cotylae (=1·9821 pints English; others again make it eight cotylae (=3·9641 pints English).

CHORAGUS (χορηγός), a person who had to bear the expenses of the choragia (χορηγία), one of the regularly recurring state burthens (ἐγκύκλιοι λειτουργίαι) at Athens. Originally [see CHORUS] the chorus consisted of all the inhabitants in the state. With the improvement of the arts of music and dancing, the distinction of spectators and performers arose; it became more a matter of art to sing and dance in the chorus; paid performers were employed; and at last the duties of this branch of worship devolved upon one person, selected by the state to be their representative, who defrayed all the expenses which were incurred on the different occasions. This person was the choragus. It was the duty of the managers of a tribe (ἐπιμεληταὶ φυλῆς), to which a choragy had come round, to provide a person to perform the duties of it; and the person appointed by them had to meet the expenses of the chorus in all plays, tragic or comic and satirical; and of the lyric choruses of men and boys, the pyrrhichistae, cyclian dancers, flute-players, &c. He had first to collect his chorus, and then to procure a teacher (χοροδιδάκαλος), whom he paid for instructing the choreutae. The chorus were generally maintained, during the period of their instruction, at the expense of the choragus. The choragus who exhibited the best musical or theatrical entertainment received as a prize a tripod, which he had the expense of consecrating, and sometimes he had also to build the monument on which it was placed. There was a whole street at Athens formed by the line of these tripod-temples, and called "The Street of the Tripods."

CHORUS (χορός), a band of singers and dancers, engaged in the public worship of some divinity. This is, however, only the secondary meaning of the Greek word. The word *chorus*, which is connected with *χῶρος*, *chōra*, properly denoted the market-place, where the chorus met.

In the oldest times the chorus consisted of the whole population of the city, who met in the public place to offer up thanksgivings to their country's god, by singing hymns and performing corresponding dances. The hymn, however, was not sung by the chorus, but some poet or musician sang or played the hymn, and the dancers, who formed the chorus, only allowed their movements to be guided by the poem or the tune. The poet, therefore, was said to "lead off the dance" (ἐξάγειν μολπῆς). This old *chorus*, or the *chorus proper*, was always accompanied by the *cithara*, the *lyre*, or the *phorminx*, which were different kinds of stringed instruments; when the accompaniment was the *flute*, it was not a chorus, but an *aglaia* (ἀγλαΐα) or a *comus* (κῶμος), a much more riotous affair, which was always rather of the nature of a procession than of a dance, and in which there was often no *exarchus*, but every one joined into the song or cry of joy at his pleasure.

The chorus received its first full development in the Doric states. The Doric deity was Apollo; consequently we find the Doric chorus, which was properly accompanied by the *lyre*, immediately connected with the worship of Apollo, the inventor of the *lyre*.

The most important event in the history of Greek choral poetry was the adaptation of the dithyramb, or old Bacchic song, to the system of Doric choruses; for it was to this that we owe the Attic drama. The dithyramb was originally of the nature of a *comus*—it was sung by a band of revellers to a flute accompaniment; and Arion, the celebrated player on the *cithara*, was the first to practise a regular chorus in the dithyramb, and to adapt it to the *cithara*. The dithyramb was danced round a blazing altar by a chorus of 50 men or boys; hence it was called a *circular chorus* (κύκλιος χορός).



Tragedy arose from the recitations of the leaders of the dithyrambic chorus, and the first beginning of it is supposed to have been when the poet, Thespis, as leader of his dithyrambic chorus, either made long epic or narrative speeches, or conversed with his chorus. Aeschylus introduced a dialogue between two of the *exarchi*, who thus became *actors*. The tragic chorus subsequently consisted of twelve or fifteen persons, the comic of twenty-four, and the satyric probably of nine or six.

The tragic chorus still mustered around the *thymele*, or altar of Bacchus in the theatre, thereby showing some last traces of its dithyrambic origin; and though the lyre was its general accompaniment, it did not by any means repudiate the flute, the old accompaniment of the dithyramb.

The expense of the chorus, as is stated under *CHORAGUS*, was defrayed by the choragus, who was assigned to the poet by the archon. In the case of a dramatic chorus, the poet, if he intended to represent at the Lenaea, applied to the king-archon; if at the great Dionysia, to the chief archon, who "gave him a chorus," if his play was thought to deserve it. The comic dance was not at first thought worthy of a public chorus, but the chorus in that species of drama was at first performed by amateurs.

**CHOUS** or **CHOEUS** (χοῦς or χοεύς), equal to the Roman congius, and contained six *fétra*, or sextarii (=5.9471 pints English). It seems that there was also a smaller measure of the same name, containing two sextarii, =1.9823 pints English.

**CHRYSE/NDETA**, costly dishes used by the Romans at their entertainments, apparently made of silver, with golden ornaments.

**CINCTUS GABINUS**. [*TOGA*.]

**CINGULUM**. [*ZONA*.]

**CINERARIUS**. [*CALAMISTRUM*.]

**CINERES**. [*FUNUS*.]

**CINIFLO**. [*CALAMISTRUM*.]

**CIPPUS**, a low column, sometimes round, but more frequently rectangular. Cippi were used for various purposes; the decrees of the senate were sometimes inscribed upon them; and with distances en-

## CIRCUS.

graved upon them, they also served as milestone stones. They were, however, more frequently employed as sepulchral monuments



CIPPUS, SEPULCHRAL MONUMENT.

It was also usual to place at one corner of the burying-ground a cippus, on which the extent of the burying-ground was marked, towards the road (*in fronte*), and backwards to the fields (*in agrum*).

**CIRCENSES LUDI**. [*CIRCUS*.]

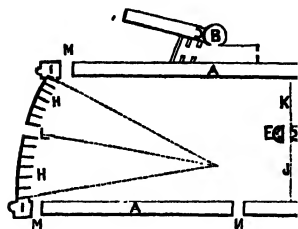
**CIRCITO'RES**, or **CIRCITO'RES**. [*CASTRA*.]

**CIRCUS**. When Tarquinius Priscus had taken the town of Apiolae from the Latins, he commemorated his success by an exhibition of races and pugilistic contests in the Murcian valley, between the Palatine and Aventine hills; around which a number of temporary platforms were erected by the patres and equites, called *spectacula, fori*, or *foruli*, from their resemblance to the deck of a ship; each one raising a stage for himself, upon which he stood to view the games. This course, with its surrounding scaffoldings, was termed *circus*; either because the spec-

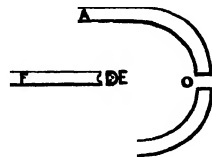
tators stood round to see the shows, or because the procession and races went round in a circuit. Previously, however, to the death of Tarquin, a permanent building was constructed for the purpose, with regular tiers of seats in the form of a theatre. To this the name of Circus Maximus was subsequently given, as a distinction from the Flaminian and other similar buildings, which it surpassed in extent and splen-

dour; and hence it is often spoken of as the Circus, without any distinguishing epithet.

Of the Circus Maximus scarcely a vestige now remains; but this loss is fortunately supplied by the remains of a small circus on the Via Appia, the ground-plan of which is in a state of considerable preservation: it is represented in the annexed cut, and may be taken as a model of all others.



ROUND PLAN OF THE CIRCUS.



Around the double lines (A, A) were arranged the seats (*gradus, sedilia, subsellia*), as in a theatre, termed collectively the *cavea*; the lowest of which were separated from the ground by a *podium*, and the whole divided longitudinally by *præcinctiones*, and diagonally into *cunei*, with their *vomitoria* attached to each. [AMPHITHEATRUM.] Towards the extremity of the upper branch of the *cavea*, the general outline is broken by an outwork (B), which was probably the *pulvinar*, or station for the emperor, as it is placed in the best situation for seeing

both the commencement and end of the course, and in the most prominent part of the circus. In the opposite branch is observed another interruption to the uniform line of seats (C), betokening also, from its construction, a place of distinction; which might have been assigned to the person at whose expense the games were given (*editor spectaculorum*). In the centre of the area was a low wall (D) running lengthways down the course, which, from its resemblance to the position of the dorsal bone in the human frame, was termed *spina*.



SPINA OF THE CIRCUS, FROM AN ANCIENT BAS-RELIEF.

At each extremity of the spina were placed, upon a base (E, E), three wooden cylinders, of a conical shape, like cypress trees, which were called *metæ* — the goals. Their situation is distinctly seen in the preceding cut.

The most remarkable object upon the spina were two columns (F) supporting seven conical balls, which, from their resemblance to eggs, were called *ova*, and these are also seen in the preceding cut. Their use was to enable the spectators to count the number of rounds which had been run; and they were seven in number, because seven was the number of the circuits made in each race. As each round was run, one of the *ova* was either put up or taken down. An egg was adopted for this purpose, in honour of Castor and Pollux. At the other extremity of the spina were two similar columns (G), sustaining seven dolphins, termed *delphinae*, or *delphinarum columnæ*, which do not appear to have been intended to be removed, but only placed there as corresponding ornaments to the *ova*; and the figure of the dolphin was selected in honour of Neptune.

At the extremity of the circus in which the two horns of the *cavea* terminate, were placed the stalls for the horses and chariots (H, H), commonly called *carceres*, but more anciently the whole line of building at this end of the circus was termed *oppidum*: hence in the circus, of which the plan is given above, we find two towers (I, I) at each end of the *carceres*. The number of *carceres* is supposed to have been usually twelve, as in this plan. They were vaults, closed in front by gates of open wood-work (*cancelli*), which were opened simultaneously upon the signal being given.

There were five entrances to the circus; one (L) in the centre of the *carceres*, called *porta pompæ*, because it was the one through which the Circensian procession entered, and the others at M, M, N, and O.

At the entrance of the course, exactly in the direction of the line (J, K), were two small pedestals (*hermulæ*) on each side of the podium, to which was attached a chalked rope (*alba linea*), for the purpose of making the start fair, precisely as is practised at

Rome for the horse-races during Carnival. Thus, when the doors of the *carceres* were thrown open, if any of the horses rushed out before the others, they were brought up by this rope until the whole were fairly abreast, when it was loosened from one side, and all poured into the course at once. This line was also called *calx*, and *creta*. The *metæ* served only to regulate the turnings of the course, the *alba linea* answered to the starting and winning post of modern days.

From this description the Circus Maximus differed little, except in size and magnificence of embellishment. The numbers which the Circus Maximus was capable of containing are computed at 150,000 by Dionysius, 260,000 by Pliny, and 385,000 by P. Victor, all of which are probably correct, but have reference to different periods of its history. Its length, in the time of Julius Cæsar, was three stadia, the width one, and the depth of the buildings occupied half a stadium.

When the Circus Maximus was permanently formed by Tarquinius Priscus, each of the thirty curia had a particular place assigned to it; but as no provision was made for the plebeians in this circus, it is supposed that the Circus Flaminius was designed for the games of the commonalty, who in early times chose their tribunes there, on the Flaminian field. However, in the latter days of the republic, these invidious distinctions were lost, and all classes sat promiscuously in the circus. The seats were then marked off at intervals by a line or groove drawn across them (*linea*), so that the space included between two lines afforded sitting room for a certain number of spectators. Under the empire, however, the senators and equites were separated from the common people. The seat of the emperor (*pulvinar*, or *cubiculum*) was most likely in the same situation in the Circus Maximus as in the one above described.

The Circensian games (*Ludi Circenses*) were first instituted by Romulus, according to the legends, when he wished to attract the Sabine population to Rome, for the purpose of furnishing his own people with wives, and were celebrated in honour of the god Consus, or Neptunus Equestris, from

whom they were styled *Consuales*. But after the construction of the Circus Maximus, they were called indiscriminately *Circenses*, *Romani*, or *Magni*. They embraced six kinds of games:—I. CURSUS; II. LUDUS TROJAE; III. PUGNA EQUESTRIS; IV. CERTAMEN GYMNICUM; V. VENATIO; VI. NAUMACHIA. The two last were not peculiar to the circus, but were exhibited also in the amphitheatre, or in buildings appropriated for them.

The games commenced with a grand procession (*Pompa Circensis*), in which all those who were about to exhibit in the circus as well as persons of distinction bore a part. The statues of the gods formed the most conspicuous feature in the show, which were paraded upon wooden platforms, called *fercula* and *thensae*. The former were borne upon the shoulders, as the statues of saints are carried in modern processions; the latter were drawn along upon wheels.

I. CURSUS, the races. The carriage usually employed in the circus was drawn by two or four horses (*biga*, *quadriga*). [CURRUS.]

The usual number of chariots which started for each race was four. The drivers (*aurigae*, *agitatores*) were also divided into four companies, each distinguished by a different colour, to represent the four seasons of the year, and called a *factio*: thus *factio prasina*, the green, represented the spring; *factio russata*, red, the summer; *factio veneta*, azure, the autumn; and *factio alba* or *albata*, white, the winter. Originally there were but two factions, *albata* and *russata*, and consequently only two chariots started at each race. The driver stood in his car within the reins, which went round his back. This enabled him to throw all his weight against the horses, by leaning backwards; but it greatly enhanced his danger in case of an upset. To avoid this peril, a sort of knife or bill-hook was carried at the waist, for the purpose of cutting the reins in a case of emergency.

When all was ready, the doors of the carceres were flung open, and the chariots were formed abreast of the *alba linea* by men called *moratores* from their duty; the signal for the start was then given by the

person who presided at the games, sometimes by sound of trumpet, or more usually by letting fall a napkin; whence the Circensian games are called *spectacula mappae*. The *alba linea* was then cast off, and the race commenced, the extent of which was seven times round the *spina*, keeping it always on the left. A course of seven circuits was termed *unus missus*, and twenty-five was the number of races ran in each day, the last of which was called *missus aerarius*, because in early times the expense of it was defrayed by a collection of money (*aes*) made amongst the people. The victor descended from his car at the conclusion of the race, and ascended the *spina*, where he received his reward (*bravium*, from the Greek *βραβειον*), which consisted in a considerable sum of money.

The horse-racing followed the same rules as the chariots.

The enthusiasm of the Romans for these races exceeded all bounds. Lists of the horses (*libella*), with their names and colours, and those of the drivers, were handed about, and heavy bets made upon each faction; and sometimes the contests between two parties broke out into open violence and bloody quarrels, until at last the disputes which originated in the circus had nearly lost the Emperor Justinian his crown.

II. LUDUS TROJAE, a sort of sham-fight, said to have been invented by Aeneas, performed by young men of rank on horseback, and often exhibited by the emperors.

III. PUGNA EQUESTRIS ET PEDESTRIS, a representation of a battle, upon which occasions a camp was formed in the circus.

IV. CERTAMEN GYMNICUM. See ATHLETAE, and the references to the articles there given.

V. [VENATIO.] VI. [NAUMACHIA.] CISIUM, a light open carriage with two wheels, adapted to carry two persons rapidly from place to place.



CISIUM

The *cisia* were quickly drawn by mules. Cicero mentions the case of messenger who travelled 56 miles in

10 hours in such vehicles, which were kept for hire at the stations along the great roads; a proof that the ancients considered six Roman miles per hour as an extraordinary speed.

CISTA (*κίστη*), a small box or chest, in which anything might be placed, but more particularly applied to the small boxes which were carried in procession in the festivals of Demeter and Dionysus. These boxes, which were always kept closed in the public processions, contained sacred things connected with the worship of these deities. In the representations of Dionysiac processions on ancient vases women carrying *cistae* are frequently introduced.



The *cistu* was also the name of the ballot-box, into which those who voted in the comitia and in the courts of justice cast their tabellae. It is represented in the annexed cut, and should not be confounded with the *situla* or *sitella*, into which sortes or lots were thrown. [SITULA.]

CISTOPHORUS (*κιστοφόρος*), a silver coin, which is supposed to belong to Rhodes, and which was in general circulation in Asia Minor at the time of the conquest of that country by the Romans. It took its name from the device upon it, which was either the sacred chest (*cista*) of Bacchus, or more probably a flower called *κιστός*. Its value is extremely uncertain: some writers suppose it to have been worth in our money about 7½d.

CIT'HARA. [LYRA.]

CITIZEN. [CIVITAS.]

CIVIS. [CIVITAS.]

CIVITAS, citizenship.

1. GREEK (*πολιτεία*). Aristotle defines a citizen (*πολίτης*) to be one who is a partner in the legislative and judicial power (*μέτοχος κρίσεως καὶ ἀρχῆς*). No definition will equally apply to all the different states of Greece, or to any single state at different times; the above seems to comprehend more or less properly all those whom the common use of language entitled to the name.

A state in the heroic ages was the government of a prince; the citizens were his subjects, and derived all their privileges, civil as well as religious, from their nobles and princes. The shadows of a council and assembly were already in existence, but their business was to obey. Upon the whole the notion of citizenship in the heroic age only existed so far as the condition of aliens or of domestic slaves was its negative.

The rise of a dominant class gradually overthrew the monarchies of ancient Greece. Of such a class, the chief characteristics were good birth and the hereditary transmission of privileges, the possession of land, and the performance of military service. To these characters the names *gamoroi* (*γᾶμοροι*), knights (*ἱππεῖς*), *eupatridae* (*εὐπατρίδαι*), &c. severally correspond. Strictly speaking, these were the only citizens; yet the lower class were quite distinct from bondmen or slaves. It commonly happened that the nobility occupied the fortified towns, while the *demus* (*δῆμος*) lived in the country and followed agricultural pursuits: whenever the latter were gathered within

the walls, and became seamen or handicraftsmen, the difference of ranks was soon lost, and wealth made the only standard. The quarrels of the nobility among themselves, and the admixture of population arising from immigrations, all tended to raise the lower orders from their political subjection. It must be remembered, too, that the possession of domestic slaves, if it placed them in no new relation to the governing body, at any rate gave them leisure to attend to the higher duties of a citizen, and thus served to increase their political efficiency.

During the convulsions which followed the heroic ages, naturalisation was readily granted to all who desired it; as the value of citizenship increased, it was, of course, more sparingly bestowed. The ties of hospitality descended from the prince to the state, and the friendly relations of the Homeric heroes were exchanged for the *προξενία* of a later period. In political intercourse, the importance of these last soon began to be felt, and the *Proxenus* at Athens, in after times, obtained rights only inferior to actual citizenship. [HOSPITIUM.] The isopolite relation existed, however, on a much more extended scale. Sometimes particular privileges were granted: as *ἐπιγαμία*, the right of intermarriage; *ἐγκλησις*, the right of acquiring landed property; *ἀτέλεια*, immunity from taxation, especially *ἀτέλεια μετοικίου*, from the tax imposed on resident aliens. All these privileges were included under the general term *ἰσοτέλεια*, or *ἰσοπολίτεια*, and the class who obtained them were called *ἰσοτελεῖς*. They bore the same burthens with the citizens, and could plead in the courts or transact business with the people, without the intervention of a *προστάτης*, or patron.

Respecting the division of the Athenian citizens into tribes, *phratræ* and *demes*, see the articles *TRIBUS* and *DEMUS*.

If we would picture to ourselves the true notion which the Greeks embodied in the word *polis* (πόλις), we must lay aside all modern ideas respecting the nature and object of a state. With us practically, if not in theory, the essential object of a state hardly embraces more than the protection

of life and property. The Greeks, on the other hand, had the most vivid conception of the state as a whole, every part of which was to co-operate to some great end to which all other duties were considered as subordinate. Thus the aim of democracy was said to be liberty; wealth, of oligarchy; and education, of aristocracy. In all governments the endeavour was to draw the social union as close as possible, and it seems to have been with this view that Aristotle laid down a principle which answered well enough to the accidental circumstances of the Grecian states, that a *polis* must be of a certain size.

This unity of purpose was nowhere so fully carried out as in the government of Sparta. The design of Spartan institutions was evidently to unite the governing body among themselves against the superior numbers of the subject population. The division of lands, the *syssitia*, the education of their youth, all tended to this great object. [HILOTES; ΠΕΡΙΟΧΙ.]

In legal rights all Spartans were equal: but there were yet several gradations, which, when once formed, retained their hold on the aristocratic feelings of the people. First, there was the dignity of the Heraclide families; and, connected with this, a certain pre-eminence of the Hyllean tribe. Another distinction was that between the *Homoioi* (ὅμοιοι) and *Hypomeiones* (ὕπομεινες), which, in later times, appears to have been considerable. The latter term probably comprehended those citizens who, from degeneracy of manners or other causes, had undergone some kind of civil degradation. To these the *Homoioi* were opposed, although it is not certain in what the precise difference consisted.

All the Spartan citizens were included in the three tribes, Hylleans, Dymanes or Dymanatae, and Pamphilians, each of which were divided into ten obes or phratræ. The citizens of Sparta, as of most oligarchial states, were landowners, although this does not seem to have been looked upon as an essential of citizenship.

2. ROMAN. *Civitas* means the whole body of *cives*, or members, of any given state, and the word is frequently used by

the Roman writers to express the rights of a Roman citizen, as distinguished from those of other persons not Roman citizens, as in the phrases *dare civitatem*, *donare civitatem*, *usurpare civitatem*.

Some members of a political community (*cives*) may have more political rights than others; and this was the case at Rome under the republic, in which we find a distinction made between two great classes of Roman citizens, one that had, and another that had not, a share in the sovereign power (*optimo jure*, *non optimo jure cives*). That which peculiarly distinguished the higher class, or the *optimo jure cives*, was the right to vote in a tribe (*jus suffragiorum*), and the capacity of enjoying magistracy (*jus honorum*). The inferior class, or the *non optimo jure cives*, did not possess the above rights, which the Romans called *jus publicum*, but they only had the *jus privatum*, which comprehended the *jus connubii* and *jus commercii*, and those who had not these had no citizenship.

Under the empire we find the free persons who were within the political limits of the Roman state divided into three great classes. The same division probably existed in an early period of the Roman state, and certainly existed in the time of Cicero. These classes were, *cives*, *Latini*, and *peregrini*. *Civis* is he who possesses the complete rights of a Roman citizen. *Peregrinus* was incapable of exercising the rights of *commercium* and *connubium*, which were the characteristic rights of a Roman citizen; but he had a capacity for making all kinds of contracts which were allowable by the *jus gentium*. The *Latinus* was in an intermediate state; he had not the *connubium*, and consequently he had not the *patriu potestas* nor rights of agnatio; but he had the *commercium* or the right of acquiring quiritarian ownership, and he had also a capacity for all acts incident to quiritarian ownership, as the power of making a will in Roman form, and of becoming heres under a will.

The rights of a Roman citizen were acquired in several ways, but most commonly by a person being born of parents who were Roman citizens.

A slave might obtain the *civitas* by manumission (*vindicta*), by the census, and by a testamentum, if there was no legal impediment; but it depended on circumstances whether he became a *civis Romanus*, a *Latinus*, or in the number of the *peregrini dediticii*. [MANUMISSIO.]

The *civitas* could be conferred on a foreigner by a *lex*, as in the case of Archias, who was a *civis* of Heraclea, a *civitas* which had a *foedus* with Rome, and who claimed the *civitas Romana* under the provisions of a *lex* of Silvanus and Carbo, B. C. 89. By the provisions of this *lex*, the person who chose to take the benefit of it was required, within sixty days after the passing of the *lex*, to signify to the *praetor* his wish and consent to accept the *civitas* (*profiteri*). This *lex* was intended to give the *civitas*, under certain limitations, to foreigners who were citizens of *foederate* states (*foederatis civitatibus adscripti*). [FOEDERATAE CIVITATES.] Thus the great mass of the Italians obtained the *civitas*, and the privileges of the former *civitates foederatae* were extended to the provinces, first to part of Gaul, and then to Sicily, under the name of *Jus Latii* or *Latinitas*. This *Latinitas* gave a man the right of acquiring the Roman citizenship by having exercised a *magistratus* in his own *civitas*; a privilege which belonged to the *foederatae civitates* of Italy before they obtained the Roman *civitas*.

CLARIGATIO. [FETIALES.]

CLASSES. [CAPUT; COMITIA.]

CLA'SSICUM. [CORNU.]

CLAVUS LATUS, CLAVUS ANGUSTUS. The *clavus*, as an article of dress, seems to have been a purple band worn upon the tunic and toga, and was of two fashions, one broad and the other narrow, denominated respectively *clavus latus* and *clavus angustus*. The former was a single broad band of purple, extending perpendicularly from the neck down to the centre of the tunic; the latter probably consisted of two narrow purple slips, running parallel to each from the top to the bottom of the tunic, one from each shoulder. The *latus clavus* was a distinctive badge of the senatorial order; and hence it is used to signify the senatorial

dignity, and *laticlavus*, the person who enjoys it.

The *angustus clavus* was the decoration of the equestrian order; but the right of wearing the *latus clavus* was also given to the children of equestrians, at least in the time of Augustus, as a prelude to entering the senate-house. This, however, was a matter of personal indulgence, and was granted only to persons of very ancient family and corresponding wealth, and then by special favour of the emperor. In such cases the *latus clavus* was assumed with the *toga virilis*, and worn until the age arrived at which the young equestrian was admissible into the senate, when it was relinquished and the *angustus clavus* resumed, if a disinclination on his part, or any other circumstances, prevented him from entering the senate, as was the case with Ovid. But it seems that the *latus clavus* could be again resumed if the same individual subsequently wished to become a senator, and hence a fickle character is designated as one who is always changing his *clavus*.

The *latus clavus* is said to have been introduced at Rome by Tullus Hostilius, and to have been adopted by him after his conquest of the Etruscans; nor does it appear to have been confined to any particular class during the earlier periods, but to have been worn by all ranks promiscuously. It was laid aside in public mourning.

CLEPSYDRA. [HOROLOGIUM.]

CLERUCHI (κληρουχοί), the name of Athenian citizens who occupied conquered lands: their possession was called *cleruchia* (κληρουχία). The Athenian Cleruchi differed from the *ἀποικοι* or ordinary colonists. The only object of the earlier colonies was to relieve surplus population, or to provide a home for those whom internal quarrels had exiled from their country. Most usually they originated in private enterprise, and became independent of, and lost their interest in, the parent state. On the other hand, it was essential to the very notion of a *cleruchia* that it should be a public enterprise, and should always retain a connection more or less intimate with Athens herself.

The connection with the parent state subsisted in all degrees. Sometimes, as in the case of Lesbos, the holders of land did not reside upon their estates, but let them to the original inhabitants, while themselves remained at Athens. The condition of these cleruchi did not differ from that of Athenian citizens who had estates in Attica. All their political rights they not only retained, but exercised as Athenians. Another case was where the cleruchi resided on their estates, and either with or without the old inhabitants, formed a new community. These still retained the rights of Athenian citizens, which distance only precluded them from exercising: they used the Athenian courts; and if they or their children wished to return to Athens, naturally and of course they regained the exercise of their former privileges.

Sometimes, however, the connection might gradually dissolve, and the cleruchi sink into the condition of mere allies, or separate wholly from the mother country.

It was to Pericles that Athens was chiefly indebted for the extension and permanence of her colonial settlements. His principal object was to provide for the redundancies of population, and raise the poorer citizens to a fortune becoming the dignity of Athenian citizens. It was of this class of persons the settlers were chiefly composed; the state provided them with arms, and defrayed the expenses of their journey.

The Cleruchiae were lost by the battle of Aegospotami, but partially restored on the revival of Athenian power.

CLETÈRES or CLETORES (κλη-τήρες, κλήτορες), summoners, were at Athens not official persons, but merely witnesses to the prosecutor that he had served the defendant with a notice of the action brought against him, and the day upon which it would be requisite for him to appear before the proper magistrate.

CLIBANARIÏ. [CATAPHRACTI.]

CLIENS is said to contain the same element as the verb *cluere*, to "hear" or "obey," and may be accordingly compared with the German word *höriger*, "a dependant," from *hören*, "to hear."

In the earliest times of the Roman state



we find a class of persons called *clientes*, who must not be confounded with the plebeians, from whom they were distinct. The clients were not slaves: they had property of their own and freedom, and appear to have had votes in the *comitia centuriata*, but they did not possess the full rights of Roman citizens; and the peculiarity of their condition consisted in every client being in a state of dependence upon or subjection to some patrician, who was called his *patronus*, and to whom he owed certain rights and duties. The *patronus*, on the other hand, likewise incurred certain obligations towards his client. This relationship between *patronus* and *cliens* was expressed by the word *clientela*, which also expressed the whole body of a man's clients.

The relative rights and duties of the patrons and the clients were, according to Dionysius, as follow:—

The patron was the legal adviser of the clients; he was the client's guardian and protector, as he was the guardian and protector of his own children; he maintained the client's suit when he was wronged, and defended him when another complained of being wronged by him: in a word, the patron was the guardian of the client's interests, both private and public. The client contributed to the marriage portion of the patron's daughter, if the patron was poor; and to his ransom, or that of his children, if they were taken prisoners; he paid the costs and damages of a suit which the patron lost, and of any penalty in which he was condemned; he bore a part of the patron's expenses incurred by his discharging public duties, or filling the honourable places in the state. Neither party could accuse the other, or bear testimony against the other, or give his vote against the other. This relationship between patron and client subsisted for many generations, and resembled in all respects the relationship by blood.

The relation of a master to his liberated slave (*libertus*) was expressed by the word *patronus*, and the *libertus* was the *cliens* of his *patronus*. Distinguished Romans were also the protectors of states and cities, which were in a certain relation of subjection or

dependence to Rome. In the time of Cicero we also find *patronus* in the sense of adviser, advocate, or defender, opposed to *cliens* in the sense of the person defended or the consultor,—a use of the word which must be referred to the original character of the *patronus*.

CLIENTELA. [CLIENS.]

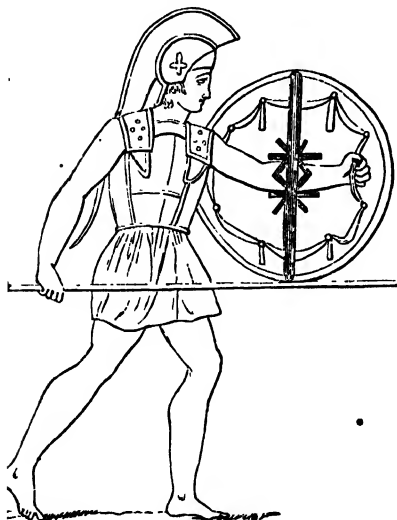
CLYPEUS (*κλυπεύς*), the large shield worn by the Greeks and Romans, which was originally of a circular form, and is said to have been first used by Proetus and Acrisius of Argos, and therefore is called *clipeus Argolicus*, and likened to the sun. But the *clipeus* is often represented in Roman sculpture of an oblong oval, which makes the distinction between the common buckler and that of Argos.

The outer rim was termed *κρημὶς* by the Greeks; and in the centre was a projection called *ὀμφαλός* or *umbo*, which served as a sort of weapon by itself, or caused the missiles of the enemy to glance off from the shield.



CLYPEUS, SHIELD

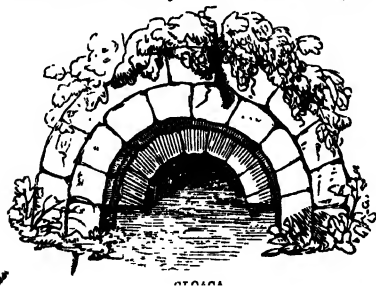
In the Homeric times, the Greeks merely used a leather strap (*τελαμών*) to support the shield, but subsequently a handle (*ῥχανον* or *ῥχάνη*), the use and form of which are exhibited in the annexed cut.



CYPEUS, SHIELD

When the census was instituted by Servius Tullius at Rome, the first class only used the *clipeus*, and the second were armed with the *scutum* [SCUTUM]; but after the Roman soldiery received pay, the *clipeus* was discontinued altogether for the *scutum*.

CLOACA, a sewer, a drain. Rome was intersected by numerous sewers, some



CLOACA

of which were of an immense size; the most celebrated of them was the *cloaca maxima*, the construction of which is ascribed to Tarquinius Priscus. It was formed by three tiers of arches, one within the other, the innermost of which is a semicircular vault of 14 feet in diameter. The manner of its construction is shown in the preceding cut.

Under the republic, the administration of the sewers was entrusted to the censors; but under the empire, particular officers were appointed for that purpose, called *cloacarum curatores*, who employed condemned criminals in cleansing and repairing them.

#### CLOCK. [HOROLOGIUM.]

COA VESTIS, the Coan robe, was a transparent dress, chiefly worn by women of loose reputation. It has been supposed to have been made of silk, because in Cos silk was spun and woven at a very early period.

COACTOR, the name of collectors of various sorts, *e. g.* the servants of the publicani, or farmers of the public taxes, who collected the revenues for them, and those who collected the money from the purchasers of things sold at a public auction. Horace informs us that his father was a coactor of this kind. Moreover, the servants of the money-changers were so called, from collecting their debts for them. The "coactores agminis" were the soldiers who brought up the rear of a line of march.

COCHLEAR (*κοχλιάριον*), a kind of spoon, which appears to have terminated with a point at one end, and at the other was broad and hollow like our own spoons. The pointed end was used for drawing snails (*cochleae*) out of their shells, and eating them, whence it derived its name; and the broader part for eating eggs, &c.

Cochlear was also the name given to a small measure like our spoonful.

CODEX, identical with *caudex*, as *Clavus* and *Clodius*, *claustrum* and *clostrum*, *cauda* and *coda*, originally signified the trunk or stem of a tree. The name codex was especially applied to wooden tablets bound together and lined with a coat of wax, for the purpose of writing upon them, and when, at a later age, parchment or paper, or other

materials were substituted for wood, and put together in the shape of a book, the name of codex was still given to them. In the time of Cicero we find it also applied to the tablet on which a bill was written. At a still later period, during the time of the emperors, the word was used to express any collection of laws or constitutions of the emperors, whether made by private individuals or by public authority, as the *Codex Gregorianus*, *Codex Theodosianus*, and *Codex Justinianus*.

#### COE/MPATIO. [MATRIMONIUM.]

COENA. As the Roman meals are not always clearly distinguished, it will be convenient to treat of all under the most important one; and we shall confine ourselves to the description of the ordinary life of the middle ranks of society in the Augustan age, noticing incidentally the most remarkable deviations.

The meal with which the Roman sometimes began the day was the *jentaculum*, which was chiefly taken by children, or sick persons, or the luxurious. An irregular meal (if we may so express it) was not likely to have any very regular time: two epigrams of Martial, however, seem to fix the hour at about three or four o'clock in the morning. Bread formed the substantial part of this early breakfast, to which cheese, or dried fruit, as dates and raisins, were sometimes added.

Next followed the *prandium* or luncheon, with persons of simple habits a frugal meal, usually taken about twelve or one o'clock.

The *coena*, or principal meal of the day, corresponding to our "dinner," was usually taken about three o'clock in the time of Cicero and Augustus, though we read of some persons not dining till near sunset. A Roman dinner at the house of a wealthy man usually consisted of three courses. The first was called *promulsis*, *antecoena* or *gustatio*, and was made up of all sorts of stimulants to the appetite. Eggs also were so indispensable to the first course that they almost gave a name to it (*ab ovo usque ad mala*). The frugality of Martial only allowed of lettuce and Sicilian olives; indeed he himself tells us that the *promulsis* was a refinement of modern luxury.

It would far exceed our limits to mention all the dishes which formed the second course of a Roman dinner. Of birds, the Guinea hen (*Afra avis*), the pheasant (*phasiana*, so called from Phasis, a river of Colchis), and the thrush, were most in repute; the liver of a capon steeped in milk, and beccaficos (*ficedulae*) dressed with pepper, were held a delicacy. The peacock, according to Macrobius, was first introduced by Hortensius the orator, at an inaugural supper, and acquired such repute among the Roman gourmands as to be commonly sold for fifty denarii. Other birds are mentioned, as the duck (*anas*), especially its head and breast; the woodcock (*attagen*), the turtle, and flamingo (*phoenicopterus*), the tongue of which, Martial tells us, especially commended itself to the delicate palate. Of fish, the variety was perhaps still greater: the charr (*scarus*), the turbot (*rhombus*), the sturgeon (*acipenser*), the mullet (*mullus*), were highly prized, and dressed in the most various fashions. Of solid meat, pork seems to have been the favourite dish, especially sucking-pig. Boar's flesh and venison were also in high repute, especially the former, described by Juvenal as *animal propter convivium natum*. Condiments were added to most of these dishes: such were the *muria*, a kind of pickle made from the tunny fish; the *garum sociorum*, made from the intestines of the mackerel (*scomber*), so called because brought from abroad; *alec*, a sort of brine; *faex*, the sediment of wine, &c. Several kinds of fungi are mentioned, truffles (*boleti*), mushrooms (*tubera*), which either made dishes by themselves, or formed the garniture for larger dishes.

It must not be supposed that the *artistes* of imperial Rome were at all behind ourselves in the preparation and arrangements of the table. In a large household, the functionaries to whom this important duty was entrusted were four, the butler (*promus*), the cook (*archimagirus*), the arranger of the dishes (*structor*), and the carver (*carptor* or *scissor*). Carving was taught as an art, and performed to the sound of music, with appropriate gesticulations.

— "minimo sane discrimine refert,  
Quo vultu lepores, et quo gallina secetur."

In the supper of Petronius, a large round tray (*ferculum, repositorium*) is brought in, with the signs of the zodiac figured all round it, upon each of which the *artiste* (*structor*) had placed some appropriate viand, a goose on Aquarius, a pair of scales with tarts (*scriblitae*) and cheesecakes (*placentae*) in each scale on Libra, &c. In the middle was placed a hive supported by delicate herbage. Presently four slaves come forward dancing to the sound of music, and take away the upper part of the dish; beneath appear all kinds of dressed meats; a hare with wings, to imitate Pegasus, in the middle; and four figures of Marsyas at the corners, pouring hot sauce (*garum pipera-tum*) over the fish, that were swimming in the Euripus below. So entirely had the Romans lost all shame of luxury, since the days when Cincius, in supporting the Fan-nian law, charged his own age with the enormity of introducing the *porcus Trojanus*, a sort of pudding stuffed with the flesh of other animals.

The third course was the *bellaria* or desert, to which Horace alludes when he says of Tigellius *ab ovo usque ad mala citaret*; it consisted of fruits (which the Romans usually ate uncooked), such as almonds (*amygdalae*), dried grapes (*uvae passae*), dates (*palmulae, laryotae, dactyli*); of sweetmeats and confections, called *edulia mellita, dulciaria*, such as cheesecakes (*cupediae, crustula, liba, placentae, artologani*), almond cakes (*coptae*), tarts (*scriblitae*), whence the maker of them was called *pistor dulciarius, placentarius, libarius*, &c.

We will now suppose the table spread and the guests assembled, each with his *mappa* or napkin, and in his dinner dress, called *coenatoria* or *cubitaria*, usually of a bright colour, and variegated with flowers. First they took off their shoes, for fear of soiling the couch, which was often inlaid with ivory or tortoiseshell, and covered with cloth of gold. Next they laid down to eat, the head resting on the left elbow and supported by cushions. There were usually, but not always, three on the same couch, the middle place being esteemed the most honourable. Around the tables stood the servants (*ministri*) clothed in a tunic, and

girt with napkins; some removed the dishes and wiped the tables with a rough cloth, others gave the guests water for their hands, or cooled the room with fans. Here stood an eastern youth behind his master's couch, ready to answer the noise of the fingers, while others bore a large platter of different kinds of meat to the guests.

Dinner was set out in a room called *coenatio* or *diaeta* (which two words perhaps conveyed to a Roman ear nearly the same distinction as our dining-room and parlour). The *coenatio*, in rich men's houses, was fitted up with great magnificence. Suetonius mentions a supper-room in the golden palace of Nero, constructed like a theatre, with shifting scenes to change with every course. In the midst of the *coenatio* were set three couches (*triclinia*), answering in shape to the square, as the long semicircular couches (*sigmata*) did to the oval tables. An account of the disposition of the couches, and of the place which each guest occupied, is given in the article TRICLINIUM.

For an account of Greek meals, see the article DEIPNON.

COENA'CULUM. [DOMUS.]

COENAT'IO. [COENA.]

COFFIN. [FUNUS.]

COGNA'TI, COGNA'TIO. The *cognatio* was the relationship of blood, which existed between those who were sprung from a common pair; and all persons so related were called *cognati*.

The foundation of *cognatio* is a legal marriage. The term *cognatus* (with some exceptions) comprehends *agnatus*; an *agnatus* may be a *cognatus*, but a *cognatus* is only an *agnatus* when his relationship by blood is traced through males.

Those who were of the same blood by both parents were sometimes called *germani*; *consanguinei* were those who had a common father only; and *uterini* those who had a common mother only.

CO'GNITOR. [ACTIO.]

COGNO'MEN. [NOMEN.]

COHORS. [EXERCITUS.]

COLLE'GIUM. The persons who formed a collegium were called *collegae* or *sodales*. The word *collegium* properly expressed the notion of several persons being

united in any office or for any common purpose; it afterwards came to signify a body of persons, and the union which bound them together. The collegium was the *ἐκκλησία* of the Greeks.

The legal notion of a collegium was as follows: — A collegium or corpus, as it was also called, must consist of three persons at least. Persons who legally formed such an association were said *corpus habere*, which is equivalent to our phrase of being incorporated; and in later times they were said to be *corporati*, and the body was called a *corporatio*. Associations of individuals, who were entitled to have a corpus, could hold property in common. Such a body, which was sometimes also called a *universitas*, was a legal unity. That which was due to the body, was not due to the individuals of it; and that which the body owed, was not the debt of the individuals. The common property of the body was liable to be seized and sold for the debts of the body.

It does not appear how collegia were formed, except that some were specially established by legal authority. Other collegia were probably formed by voluntary associations of individuals under the provisions of some general legal authority, such as those of the publicani.

Some of these corporate bodies resembled our companies or guilds; such were the *fabrorum, pistorum, &c. collegia*. Others were of a religious character; such as the *pontificum, augurum, fratrum arvorum collegia*. Others were bodies concerned about government and administration; as *tribunorum plebis, quaestorum, decurionum collegia*.

According to the definition of a collegium, the consuls being only two in number were not a collegium, though each was called *collega* with respect to the other, and their union in office was called collegium.

When a new member was taken into a collegium, he was said *co-optari*, and the old members were said with respect to him, *recipere in collegium*. The mode of filling up vacancies would vary in different collegia. The statement of their rules belongs to the several heads of AUGUR, PONTIFEX, &c.

COLO'NIA, a colony, contains the same

element as the verb *colere*, "to cultivate," and as the word *colonus*, which probably originally signified a "tiller of the earth."

1. GREEK. The usual Greek words for a colony are *ἀποικία* and *κλήρουχία*. The latter word, which signified a division of conquered lands among Athenian citizens, and which corresponds in some respects to the Roman *colonia*, is explained in the article CLERUCHI.

The earlier Greek colonies, called *ἀποικίαι*, were usually composed of mere bands of adventurers, who left their native country, with their families and property, to seek a new home for themselves. Some of the colonies, which arose in consequence of foreign invasion or civil wars, were undertaken without any formal consent from the rest of the community; but usually a colony was sent out with the approbation of the mother country, and under the management of a leader (*οἰκιστής*) appointed by it. But whatever may have been the origin of the colony, it was always considered in a political point of view independent of the mother country, called by the Greeks *metropolis* (*μητρόπολις*), the "mother-city," and entirely emancipated from its control. At the same time, though a colony was in no political subjection to its parent state, it was united to it by the ties of filial affection; and, according to the generally received opinions of the Greeks, its duties to the parent state corresponded to those of a daughter to her mother. Hence, in all matters of common interest, the colony gave precedence to the mother state; and the founder of the colony (*οἰκιστής*), who might be considered as the representative of the parent state, was usually worshipped, after his death, as a hero. Also, when the colony became in its turn a parent, it usually sought a leader for the colony which it intended to found from the original mother country; and the same feeling of respect was manifested by embassies which were sent to honour the principal festivals of the parent state, and also by bestowing places of honour and other marks of respect upon the ambassadors and other members of the parent state, when they visited the colony at festivals and on similar occasions. The colonists

also worshipped in their new settlement the same deities as they had been accustomed to honour in their native country: the sacred fire, which was constantly kept burning on their public hearth, was taken from the Prytaneum of the parent city; and sometimes the priests also were brought from the mother state. In the same spirit, it was considered a violation of sacred ties for a mother country and a colony to make war upon one another.

The preceding account of the relations between the Greek colonies and the mother country is supported by the history which Thucydides gives us of the quarrel between Corcyra and Corinth. Corcyra was a colony of Corinth, and Epidamnus a colony of Corcyra; but the leader (*οικιστής*) of the colony of Epidamnus was a Corinthian who was invited from the metropolis Corinth. In course of time, in consequence of civil dissensions, and attacks from the neighbouring barbarians, the Epidamnians apply for aid to Corcyra, but their request is rejected. They next apply to the Corinthians, who took Epidamnus under their protection, thinking, says Thucydides, that the colony was no less theirs than the Corinthians': and also induced to do so through hatred of the Corcyraeans, because they neglected them though they were colonists; for they did not give to the Corinthians the customary honours and deference in the public solemnities and sacrifices, which the other colonies were wont to pay to the mother country. The Corcyraeans, who had become very powerful by sea, took offence at the Corinthians receiving Epidamnus under their protection, and the result was a war between Corcyra and Corinth. The Corcyraeans sent ambassadors to Athens to ask assistance; and in reply to the objection that they were a colony of Corinth, they said, "that every colony, as long as it is treated kindly, respects the mother country: but when it is injured, is alienated from it; for colonists are not sent out as subjects, but that they may have equal rights with those that remain at home."

It is true that ambitious states, such as Athens, sometimes claimed dominion over other states on the ground of relationship;

but, as a general rule, colonies may be regarded as independent states, attached to their metropolis by ties of sympathy and common descent, but no further. The case of Potidæa, to which the Corinthians sent annually the chief magistrates (*δημοσυνργοί*), appears to have been an exception to the general rule.

2. ROMAN. A kind of colonisation seems to have existed among the oldest Italian nations, who, on certain occasions, sent out their superfluous male population, with arms in their hands, to seek for a new home. But these were apparently mere bands of adventurers, and such colonies rather resembled the old Greek colonies, than those by which Rome extended her dominion and her name.

Colonies were established by the Romans as far back as the annals or traditions of the city extend, and the practice was continued, without intermission, during the republic and under the empire. Colonies were intended to keep in check a conquered people, and also to repress hostile incursions; and their chief object was originally the extension and preservation of the Roman dominion in Italy. Cicero calls the old Italian colonies the *propugnacula imperii*. Another object was to increase the power of Rome by increasing the population. Sometimes the immediate object of a colony was to carry off a number of turbulent and discontented persons. Colonies were also established for the purpose of providing for veteran soldiers, a practice which was begun by Sulla, and continued under the emperors: these coloniae were called *militares*.

The old Roman colonies were in the nature of garrisons planted in conquered towns, and the colonists had a portion of the conquered territory (usually a third part) assigned to them. The inhabitants retained the rest of their lands, and lived together with the new settlers, who alone composed the proper colony. The conquered people must at first have been quite a distinct class from, and inferior to, the colonists.

No colonia was established without a *lex*, *plebiscitum*, or *senatusconsultum*; a fact which shows that a Roman colony was never a mere body of adventurers, but had a re-

gular organisation by the parent state. When a law was passed for founding a colony, persons were appointed to superintend its formation (*coloniam deducere*). These persons varied in number, but three was a common number (*triumviri ad colonos deducendos*). We also read of *duumviri*, *quinqueviri*, *vigintiviri* for the same purpose. The law fixed the quantity of land that was to be distributed, and how much was to be assigned to each person. No Roman could be sent out as a colonist without his free consent, and when the colony was not an inviting one, it was difficult to fill up the number of volunteers.

The colonia proceeded to its place of destination in the form of an army (*sub vexillo*), which is indicated on the coins of some coloniae. An urbs, if one did not already exist, was a necessary part of a new colony, and its limits were marked out by a plough, which is also indicated on ancient coins. The colonia had also a territory, which, whether marked out by the plough or not, was at least marked out by metes and bounds. Thus the urbs and territory of the colonia respectively corresponded to the urbs Roma and its territory. Religious ceremonies always accompanied the foundation of the colony, and the anniversary was afterwards observed. It is stated that a colony could not be sent out to the same place to which a colony had already been sent in due form (*auspicato deducta*). This merely means, that so long as the colony maintained its existence, there could be no new colony in the same place; a doctrine that would hardly need proof, for a new colony implied a new assignment of lands; but new settlers (*novi adscripti*) might be sent to occupy colonial lands not already assigned. Indeed it was not unusual for a colony to receive additions, and a colony might be re-established, if it seemed necessary, from any cause.

The commissioners appointed to conduct the colony had apparently a profitable office, and the establishment of a new settlement gave employment to numerous functionaries, among whom Cicero enumerates—*apparitores, scribae, librarii, praefecti, architecti*. The foundation of a co-

lony might then, in many cases, not only be a mere party measure, carried for the purpose of gaining popularity, but it would give those in power an opportunity of providing places for many of their friends.

The colonies founded by the Romans were divided into two great classes of colonies of Roman citizens and Latin colonies; names which had no reference to the persons who formed the colonies, but merely indicated their political rights with respect to Rome as members of the colony. The members of a Roman colony (*colonia civium Romanorum*) preserved all the rights of Roman citizens. The members of a Latin colony (*colonia Latina*) ceased to have the full rights of Roman citizens. Probably some of the old Latin colonies were established by the Romans in conjunction with other Latin states. After the conquest of Latium, the Romans established colonies, called Latin colonies, in various parts of Italy. Roman citizens, who chose to join such colonies, gave up their civic rights for the more solid advantage of a grant of land, and became LATINI. [CIVITAS.] Such colonies were subject to, and part of, the Roman state; but they did not possess the Roman franchise, and had no political bond among themselves. The lex Julia, passed a.c. 90, gave the Roman franchise to the members of the Latin colonies and the Socii; and such Latin colonies and states of the Socii were then called *municipia*, and became complete members of the Roman state. Thus there was then really no difference between these *municipia* and the Roman coloniae, except in their historical origin: the members of both were Roman citizens, and the Roman law prevailed in both.

In the colonies, as at Rome, the popular assembly had originally the sovereign power; they chose the magistrates, and could even make laws. When the popular assemblies became a mere form in Rome, and the elections were transferred by Tiberius to the senate, the same thing happened in the colonies, whose senates then possessed whatever power had once belonged to the community. The common name of this senate was *ordo decurionum*; in later times, simply *ordo* and *curia*; the members of it were *decuriones*.

*riones* or *curiales*. Thus, in the later ages, *curia* is opposed to *senatus*, the former being the senate of a colony, and the latter the senate of Rome. But the terms *senatus* and *senator* were also applied to the senate and members of the senate of a colony. After the decline of the popular assemblies, the senate had the whole internal administration of a city, conjointly with the magistratus; but only a *decurio* could be a magistratus, and the choice was made by the *decuriones*.

The highest magistratus of a colonia were the *duumviri* or *quattuorviri*, so called, as the members might vary, whose functions may be compared with those of the consulate at Rome before the establishment of the praetorship. The name *duumviri* seems to have been the most common. Their principal duties were the administration of justice, and accordingly we find on inscriptions "*Duumviri J. D.*" (*juri dicundo*), "*Quattuorviri J. D.*" The name *consul* also occurs in inscriptions to denote this chief magistracy; and even dictator and praetor occur under the empire and under the republic. The office of the *duumviri* lasted a year.

In some Italian towns there was a *prae-fectus juri dicundo*; he was in the place of, and not co-existent with, the *duumviri*. The *duumviri* were, as we have seen, originally chosen by the people; but the praefectus was appointed annually in Rome, and sent to the town called a *praefectura*, which might be either a municipium or a colonia, for it was only in the matter of the praefectus that a town called a praefectura differed from other Italian towns. Arpinum is called both a municipium and a praefectura; and Cicero, a native of this place, obtained the highest honours that Rome could confer.

The *ensor*, *curator*, or *quinquennalis*, all which names denote the same functionary, was also a municipal magistrate, and corresponded to the censor at Rome, and in some cases, perhaps, to the quaestor also. Censors are mentioned in Livy as magistrates of the twelve Latin colonies. The *quinquennales* were sometimes *duumviri*, sometimes *quattuorviri*; but they are al-

ways carefully distinguished from the *duumviri* and *quattuorviri J. D.*; and their functions were those of censors. They held their office for one year, and during the four intermediate years the functions were not exercised. The office of censor or *quinquennalis* was higher in rank than that of the *duumviri J. D.*, and it could only be filled by those who had discharged the other offices of the municipality.

COLOSSUS (*κολοσσός*), is used both by the Greeks and Romans to signify a statue larger than life; but as such statues were very common, the word was more frequently applied to designate figures of gigantic dimensions.

Such figures were first executed in Egypt, and were afterwards made by the Greeks and Romans. Among the colossal statues of Greece, the most celebrated was the bronze *colossus* at Rhodes, dedicated to the sun, the height of which was about 90 feet.

COLUMBA'RUM, a dovecot or pigeon-house, also signified a sepulchral chamber formed to receive the ashes of the lower orders, or dependants of great families; and in the plural, the niches in which the cinerary urns (*ollae*) were deposited.

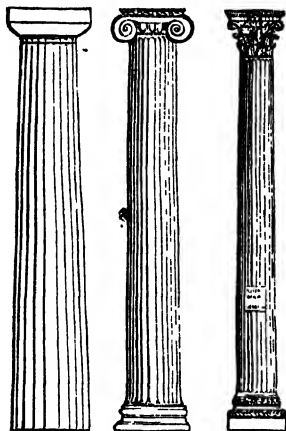
COLUMN (*κίλων, στύλος*), a pillar or column.

The use of the trunks of trees placed upright for supporting buildings, unquestionably led to the adoption of similar supports wrought in stone. As the tree required to be based upon a flat square stone, and to have a stone or tile of similar form fixed on its summit to preserve it from decay, so the column was made with a square base, and was covered with an *abacus*. [ABACUS.] Hence the principal parts of which every column consists are three, the base (*basis*), the shaft, (*scapus*), and the capital (*capitulum*).

In the Doric, which is the oldest style of Greek architecture, we must consider all the columns in the same row as having one common base, whereas in the Ionic and Corinthian each column has a separate base, called *spira*. The capitals of these two latter orders show, on comparison with the Doric, a much richer style of orna-



ment; and the character of lightness and elegance is further obtained in them by their more slender shaft, its height being much greater in proportion to its thickness. Of all these circumstances some idea may be formed by the inspection of the three accompanying specimens of pillars. The first on the left hand is Doric, the second Ionic, and the third Corinthian.

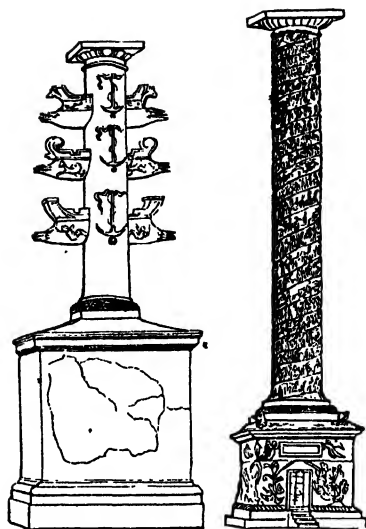


COLUMNAE.

In all the orders the shaft tapers from the bottom towards the top. The shaft was, however, made with a slight swelling in the middle, which was called the *entasis*. It was, moreover, almost universally channelled or fluted.

Rows of columns were generally employed in the interior and exterior of buildings; but single columns were also erected to commemorate persons or events. Among these, some of the most remarkable were the *columnae rostratae*, called by that name because three ship-beaks proceeded from each side of them, and designed to record successful engagements at sea. The most important and celebrated of those which yet remain, is one erected in honour of the consul C. Duillius, on occasion of his victory over the Carthaginian fleet, B. C. 261.

Columns were also employed to com-



COLUMNA ROSTRATA.

COLUMNA TRAJANA

memorate the dead. The column on the right hand in the last woodcut exhibits that which the senate erected to the honour of the Emperor Trajan. Similar columns were erected to the memory of many of the Roman emperors.

COMA (*κόμη*), the hair of the head.

In very early times the Romans wore their hair long, and hence the Romans of the Augustan age designated their ancestors *intonsi*, and *capillati*. But this fashion did not last after the year B. C. 300. The women, too, dressed their hair with simplicity, at least until the time of the emperors, and probably much in the same style as those of Greece; but at the Augustan period a variety of different head-dresses came into fashion.

Both Greeks and Romans had some peculiar customs connected with the growth of their hair. The Spartans combed and dressed their heads with especial care when about to encounter any great danger. The sailors of both nations shaved off their hair after an escape from shipwreck, or other heavy calamity, and dedicated it to the

gods. In the earlier ages, the Greeks of both sexes cut their hair close in mourning; but subsequently this practice was confined to the women, the men leaving theirs long and neglected, as was the custom amongst the Romans.

In childhood, that is, up to the age of puberty, the hair of the males was suffered to grow long amongst both nations, when it was clipped and dedicated to some river or deity. At Athens this ceremony was performed on the third day of the festival Apaturia, which is therefore termed *κοιπεῖναι*.

In both countries the slaves were shaved as a mark of servitude.

The vestal virgins also cut their hair short upon taking their vows; which rite still remains in the papal church, in which all females have their hair cut close upon taking the veil.

COMISSA'TIO (derived from *κῶμος*), the name of a drinking entertainment, which took place after the coena, from which, however, it must be distinguished.

The comissatio was frequently prolonged to a late hour at night, whence the verb *comissari* means "to revel," and the substantive *comissator* a "reveller," or "debauchee."

COMITIA, the public assemblies of the Roman people (from *com-eo* for *coeo*), at which all the most important business of the state was transacted, such as the election of magistrates, the passing of laws, the declaration of war, the making of peace, and, in some cases, the trial of persons charged with public crimes. There were three kinds of *comitia*, according to the three different divisions of the Roman people.

I. The COMITIA CURIATA, or assembly of the *curiae*, the institution of which is assigned to Romulus.

II. The COMITIA CENTURIATA, or assembly of the centuries, in which the people gave their votes according to the classification instituted by Servius Tullius.

III. The COMITIA TRIBUTA, or assembly of the people according to their division into the local tribes. The two first required the authority of the senate, and could not be held without taking the aus-

pices; the *comitia tributa* did not require these sanctions.

I. COMITIA CURIATA. This primitive assembly of the Romans originated at a time when there was no second order of the state. It was a meeting of the *populus*, or original burgesses, assembled in their tribes of houses, and no member of the *plebs* could vote at such a meeting. The ancient *populus* of Rome consisted of two tribes—the *Ramnes* or *Ramnenses*, and the *Titienses* or *Tities*, called after the two patronymic heroes of the state *Romus*, *Remus*, or *Romulus*, and *Titus Tatius*; to which was subsequently added a third tribe, the *Luceres* or *Lucerenses*. The *Ramnes* are supposed to have been the Romans proper, the *Tities*, Sabines, and the *Luceres*, Latins or of a Tyrrhenian stock.

The three original tribes of the *populus* or *pater* were divided into thirty *curiae*, and each of these into ten *gentes* or houses; and this number of the *gentes* also corresponded to the number of councillors who represented them in the senate, which consisted of 300 members.

The *comitia curiata* were thus the assembly of the original patricians, in which they voted by *curiae*. This assembly was chiefly held for confirming some ordinance of the senate: no matter could be brought before them except by the authority of the senate; and with regard to elections and laws, they had merely the power of confirming or rejecting what the senate had already decreed. After the establishment of the *comitia centuriata*, the two principal reasons for summoning the *comitia curiata* were, either the passing of a *lex curiata de imperio*, or the elections of priests. The *lex curiata de imperio* was necessary in order to confer upon the dictator, consuls, and other magistrates, the *imperium* or military command; without this they had only a *potestas* or civil authority, and were not allowed to meddle with military affairs. The *comitia curiata* were also held for the purpose of carrying into effect the form of adoption called *adrogatio*, for the confirmation of wills, and for the ceremony called the *detestatio sacrorum*. They were held in that part of the forum which was called

*comitium*, and where the tribunal (*suggestum*) stood. The patrician magistrates properly held the *comitia curiata*; or, if the question to be proposed had relation to sacred rights, the pontifices presided. As the popular element in the Roman state increased in power and importance, and the plebeians came to be placed on a footing of political equality with the patricians, the meetings of the *comitia curiata* were little more than a matter of form; their suffrages were represented by the thirty lictors of the *curiae*, whose duty it was to summon the *curiae* when the meetings actually took place, just as the classes in the *comitia centuriata* were summoned by a trumpeter (*cornicen* or *classicus*). Hence, when the *comitia curiata* were held for the inauguration of a flamen, for the making of a will, &c., they were called specially the *comitia calata*, or "the summoned assembly."

II. The *COMITIA CENTURIATA*, or, as they were sometimes called, the *comitia majora*, were a result of the constitution generally attributed to Servius Tullius, the sixth king of Rome. The object of this legislator seems to have been to unite in one body the *populus* or patricians—the old burgesses of the three tribes, and the *plebs*, or the commonalty who had grown up by their side; and to give the chief weight in the state to wealth and numbers, rather than to birth and family pretensions. With a view to this, he formed a plan by virtue of which the people would vote on all important questions according to their equipments when on military service, and according to the position which they occupied in the great phalanx or army of the city: in other words, according to their property; for it was this which enabled them to equip themselves according to the prescribed method. In many of the Greek states the heavy armed soldiers were identical with the citizens possessing the full franchise; and instances occur in Greek history when the privileged classes have lost their prerogatives, from putting the arms of a full citizen into the hands of the commonalty; so that the principle which regulated the votes in the state by the arrangement of the army of the state, was not

peculiar to the constitution of Servius. This arrangement considered the whole state as forming a regular army, with its cavalry, heavy-armed infantry, reserve, carpenters, musicians, and baggage-train. The cavalry included, first, the six equestrian centuries, or the *sex suffragia*, which consisted exclusively of patricians, who had the requisite amount of property; to which were added twelve centuries of plebeian knights, selected from the richest members of the commonalty. The foot-soldiers were organised in the following five classes:—

1. Those whose property was at least 100,000 *asses* or pounds' weight of copper. They were equipped in a complete suit of bronze armour. In order to give their wealth and importance its proper political influence, they were reckoned as forming 80 centuries; namely, 40 of young men (*juniore*s) from 17 to 45, and 40 of older men (*seniore*s) of 45 years and upwards.
2. Those whose property was above 75,000 and under 100,000 *asses*, and who were equipped with the wooden *scutum* instead of the bronze *clipeus*, but had no coat of mail. They made up 20 centuries, 10 of *juniore*s and 10 of *seniore*s.
3. Those whose property was above 50,000 *asses* and below 75,000, and who had neither coat of mail nor greaves. They consisted of the same number of centuries as the second class, similarly divided into *juniore*s and *seniore*s.
4. Those whose property was above 25,000 *asses* and below 50,000, and who were armed with the pike and javelin only. This class also contained 20 centuries.
5. Those whose property was between 12,500 and 25,000 *asses*, and who were armed with slings and darts. They formed 30 centuries. The first four classes composed the phalanx; the fifth class, the light-armed infantry. Those citizens whose property fell short of the qualification for the fifth class were reckoned as supernumeraries. Of these there were two centuries of the *accensi* and *velati*, whose property exceeded 1500 *asses*; one century of the *proletarii*, whose property was under 1500 *asses* and above 375; and one century of the *capite-censi*, whose property fell short of 375 *asses*. All these centuries were

classed according to their property : but besides these, there were three centuries which were classed according to their occupation ; the *fabri* or carpenters, attached to the centuries of the first class ; the *cornicines* or horn-blowers, and the *tubicines* or *liticines*, the trumpeters, who were reckoned with the fourth class. Thus there would be in all 195 centuries, 18 of cavalry, 140 of heavy infantry, 30 of light infantry, 4 of reserve and camp-followers, and 3 of smiths and musicians. In voting it was intended to give the first class and the knights a preponderance over the rest of the centuries, and this was effected as we have just mentioned ; for the first class, with the knights and the *fabri*, amounted to 99 centuries, and the four last classes, with the supernumeraries and musicians, to 96 centuries, who were thus outvoted by the others, even though they themselves were unanimous. Even if we suppose that the *fabri* were expected to vote rather with the lower classes than with the first class to which they were assigned, the first class, with the knights, would still have a majority of one century. The same principle was observed when the army was serving in the field. As the centuries of *seniores* consisted of persons beyond the military age, the *juniore*s alone are to be taken into the account here. The first class sent its 40 centuries of *juniore*s, of which 30 formed the *principes* and 10 were posted among the *triarii*, who probably owed their name to the fact that they were made up out of all the three heavy-armed classes ; the second and third classes furnished 20 centuries apiece, *i. e.* twice the number of their junior votes, and 10 from each class stood among the *triarii*, the rest being *hastati* with shields ; the fourth class supplied 10 centuries, the number of its junior votes, who formed the *hastati* without shields ; the fifth class furnished 30 centuries, twice the number of its junior votes, who formed the 30 centuries of *rorarii*. To these were added 10 *turmae* of cavalry, or 300 men. This was the division and arrangement of the army as a legion. But when it was necessary to vote in the camp, they would of course revert to the principles which regulated the division

of the classes for the purpose of voting at home, and would reunite the double contingents. In this way, we have 85 centuries of junior votes, or 90 with the five unclassified centuries. Of these, the first class with the *fabri* formed 41 centuries, leaving 49 for the other centuries ; but with the first class the 10 *turmae* of the cavalry would also be reckoned as 10 centuries, and the first class would have 51, thus exceeding the other moiety by 2.

The *comitia centuriata* were held in the *campus Martius* without the city, where they met as the *exercitus urbanus* or army of the city ; and, in reference to their military organisation, they were summoned by the sound of the horn, and not by the voice of the lictors, as was the case with the *comitia curiata*.

On the connection of this division into centuries with the registration of persons and property, see *CENSORS* and *CENSUS*. The general causes of assembling the *comitia centuriata* were, to create magistrates, to pass laws, and to decide capital causes when the offence had reference to the whole nation, and not merely to the rights of a particular order. They were summoned by the king, or by the magistrates in the republic who represented some of his functions, that is, by the dictator, consuls, praetors, and, in the case of creating magistrates, by the interrex also. The praetors could only hold the *comitia* in the absence of the consuls, or, if these were present, only with their permission. The consuls held the *comitia* for the appointment of their successors, of the praetors, and of the censors. It was necessary that seventeen days' notice should be given before the *comitia* were held. This interval was called a *trinundinum*, or "the space of three market-days" (*tres nundinae*, "three ninth-days"), because the country people came to Rome to buy and sell every ninth, or rather every eighth day, according to our mode of reckoning, and spent the interval of seven days in the country. The first step in holding the *comitia* was to take the auspices. The presiding officer, accompanied by one of the augurs (*augure adhibito*), pitched a tent (*tabernaculum erexit*) without the city, for the purpose of

observing the auspices. If the tent was not pitched in due form, all the proceedings of the comitia were utterly vitiated, and a magistrate elected at them was compelled to abdicate his office. The comitia might also be broken off by a tempest; by the intercession of a tribune; if the standard, which was set up in the *janiculum*, was taken down; or if any one was seized with the epilepsy, which was from this circumstance called the *morbus comitialis*.

The first step taken at the *comitia centuriata* was for the magistrate who held them to repeat the words of a form of prayer after the augur. Then, in the case of an election, the candidates' names were read, or, in the case of a law or a trial, the proceedings or bills were read by a herald, and different speakers were heard on the subject. The question was put to them with the interrogation, *Velitis, jubetis, Quirites?* Hence the bill was called *rogatio*, and the people were said *jubere legem*. The form of commencing the poll was: — "Si vobis videtur, discedite, Quirites;" or "Ite in suffragium, bene jurantibus diis, et quae patres censuerunt, vos jubete." The order in which the centuries voted was decided by lot; and that which gave its vote first was called the *centuria praerogativa*. The rest were called *jure vocatae*. In ancient times the people were polled, as at our elections, by word of mouth. But at a later period the ballot was introduced by a set of special enactments (the *leges tabellariae*), having reference to the different objects in voting. These laws were, 1. The Gabinian law, introduced by Gabinus, the tribune, in a. c. 139. 2. The Cassian law, c. 137. 3. The Papirian law, introduced by C. Papirius Carbo, the tribune, in a. c. 131. 4. The Caelian law, a. c. 107. In voting, the centuries were summoned in order into a boarded inclosure (*septum* or *ovile*), into which they entered by a narrow passage (*pons*) slightly raised from the ground. There was probably a different inclosure for each century, for the Roman authors generally speak of them in the plural. The *tabellae* with which they had to ballot were given to the citizens at the entrance of the *pons* by certain officers, called *ro-*

*gatores*, because they used, before the ballot was introduced, to ask (*rogare*) each century for its vote, and here intimidation was often practised. If the business of the day were an election, the *tabellae* had the initials of the candidates. If it were the passing or rejection of a law, each voter received two *tabellae*: one inscribed *U. R.*, i. e. *uti rogas*, "I vote for the law;" the other inscribed *A.*, i. e. *antiquo*, "I am for the old law." The *tabellae* were thrown into the *cistae*, or ballot-boxes [*CISTA*]; and when the voting was finished, the *rogatores* collected the *tabellae*, and handed them over to other officers, called *diribitores*, who divided the votes, while a third class of officers, termed *custodes*, checked them off by points (*puncta*) marked on a tablet. Hence *punctum* is used metaphorically to signify "a vote." The *rogatores*, *diribitores*, and *custodes* were generally friends of the candidates, who voluntarily undertook these duties. But Augustus selected 900 of the equestrian order to perform these offices.

The acceptance of a law by the *centuriata comitia* did not acquire full force till after it had been sanctioned by the *comitia curiata* [but see *LEX PUBLILIA*], except in the case of a capital offence against the whole nation, when they decided alone.

III. The *COMITIA TRIBUTA* were not established till a. c. 491, when the plebs had acquired some considerable influence in the state. They were an assembly of the people according to the local tribes, into which the plebs was originally divided: for the plebs or commonalty took its rise from the formation of a domain or territory, and the tribes of the commonalty were necessarily local, that is, they had regions corresponding to each of them; therefore, when the territory diminished the number of these tribes diminished also. Now, according to Fabius, there were originally 30 tribes of plebeians, that is, as many plebeian tribes as there were patrician *curiae*. These 30 tribes consisted of four urban and 26 rustic tribes. But at the admission of the Crustumine tribe, when App. Claudius with his numerous train of clients migrated to Rome, there were only 20 of these tribes. So that probably the cession of a third of the terri-

ory to Porsena also diminished the number of tribes by one-third. [TAIUS.]

Such being the nature of the plebeian tribes, no qualification of birth or property was requisite to enable a citizen to vote in the *comitia tributa*; whoever belonged to a given region, and was in consequence registered in the corresponding tribe, had a vote at these comitia. They were summoned by the *tribuni plebis*, who were also the presiding magistrates, if the purpose for which they were called was the election of tribunes or aediles; but consuls or praetors might preside at the *comitia tributa*, if they were called for the election of other inferior magistrates, such as the quaestor, proconsul, or propractor, who were also elected at these comitia. The place of meeting was not fixed. It might be the *campus Martius*, as in the case of the *comitia centuriata*, the *forum*, or the *circus Flaminius*. Their judicial functions were confined to cases of lighter importance. They could not decide in those which related to capital offences. In their legislative capacity they passed *plebiscita*, or "decrees of the *plebs*," which were originally binding only on themselves. At last, however, the *plebiscita* were placed on the same footing with the *leges*, by the *Lex Hortensia* (n. c. 288), and from this time they could pass whatever legislative enactments they pleased, without or against the authority of the senate. The influence of the *comitia tributa*, however, was more directed towards the internal affairs of the state and the rights of the people, while the *comitia centuriata* exercised their power more in relation to the foreign and external relations of the state, although towards the end of the republic this distinction gradually vanished.

The *comitia centuriata* were, as we have seen, in reality an aristocratic, or, as the Greeks would say, a timocratic assembly, since the equites and the first class, by the great number of their centuries, exercised such an influence, that the votes of the other classes scarcely came into consideration. Now as patricians and plebeians had gradually become united into one body of Roman citizens with almost equal powers, the necessity must sooner or later have become mani-

fest that a change should be introduced into the constitution of the *comitia* of the centuries in favour of the democratic principle, which in all other parts of the government was gaining the upper hand. The object of this change was perhaps to form the two *comitia centuriata* and *tributa* into one great national assembly. But this did not take place. A change, however, was introduced in favour of the democratic principle; but the exact nature of this change it is almost impossible to determine. The time at which it was introduced is likewise uncertain; but it is clear that it did not take place till after the time when the number of the thirty-five tribes was completed, that is, after the year a. c. 241, perhaps in the censorship of C. Flaminius (a. c. 220), who is, said by Polybius to have made the constitution more democratical. With respect to the nature of the alteration, so much is certain, that it consisted in an amalgamation of the centuries and the tribes; but we are not told in what way this amalgamation was made. In the absence of all positive testimony, the following may be taken as a probable view of the change which was effected.

The five classes instituted by Servius Tullius continued to exist, and were divided into centuries of *seniores* and *juniores*; but the classes were in the closest connection with the thirty-five tribes, while formerly the tribes existed entirely independent of the census. In this amalgamation of the classes and the tribes the centuries formed subdivisions of both; they were parts of the tribes as well as of the classes. There were perhaps 350 centuries in the thirty-five tribes, and the senators and equites voted in the first class of each tribe, as *seniores* and *juniores*. The centuries of *fabri* and *cornicines* are no longer mentioned,<sup>6</sup> and the *capite censi* voted in the fifth class of the fourth city tribe. Each century in a tribe had one suffragium, and each tribe contained ten centuries, two (*seniores* and *juniores*) of each of the five classes. The equites were comprised in the first class, and voted with it, and were, perhaps, called the centuries of the first class. The mode of voting remained, on the whole, the same as

in the former comitia centuriata. The equites voted with the senators, but the former usually among the juniore, and the latter among the seniores. The following particulars, however, are to be observed. We read of a *praerogativa* in these assemblies, and this might be understood either as a *tribus praerogativa*, or a *centuria praerogativa*. But as we know that the votes were given according to centuries, and according to tribes only in cases when there was no difference of opinion among the centuries of the same tribe, we are led to conclude that the *praerogativa* was a century taken by lot from all the seventy centuries of the first class, two of which were contained in each of the thirty-five tribes, and that all the centuries of the first class gave their votes first, that is, after the *praerogativa*. From the plural form *praerogativae*, it is moreover inferred that it consisted of two centuries, and that the two centuries of the first class contained in the same tribe voted together. The century of the first class drawn by lot to be the *praerogativa* was usually designated by the name of the tribe to which it belonged, *e. g. Galeria juniorum*, that is, the juniore of the first class in the tribus Galeria. C. Gracchus wished to make the mode of appointing the *centuria praerogativa* more democratical, and proposed that it should be drawn from all the five classes indiscriminately; but this proposal was not accepted. When the *praerogativa* had voted, the result was announced (*renuntiare*), and the other centuries then deliberated whether they should vote the same way or not. After this was done, all the centuries of the first class voted simultaneously, and not one after another, as the space of one day would otherwise not have been sufficient. Next voted in the same manner all the centuries of the second, then those of the third class, and so on, until all the centuries of all the classes had voted. The simultaneous voting of all the centuries of one class is sometimes for this very reason expressed by *prima*, or *secunda classis vocatur*. When all the centuries of one class had voted, the result was announced. It seems to have happened sometimes that all the centuries of one tribe voted the same way, and in such cases it was

convenient to count the votes according to tribes instead of according to centuries.

The *comitia tributa* in the latter days of the republic acquired supreme importance, though the *comitia centuriata*, with their altered and more democratical constitution, still continued to exist, and preserved a great part of their former power along with the comitia of the tribes. During this time the latter appear to have been chiefly attended by the populace, which was guided by the tribunes, and the wealthier and more respectable citizens had little influence in them. When the libertini and all the Italians were incorporated in the old thirty-five tribes, and when the political corruption had reached its height, no trace of the sedate and moderate character was left by which the comitia tributa had been distinguished in former times. Violence and bribery became the order of the day, and the needy multitude lent willing ears to any instigations coming from wealthy bribers and tribunes who were mere demagogues. Sulla for a time did away with these odious proceedings; since, according to some, he abolished the comitia tributa altogether, or, according to others, deprived them of the right of electing the sacerdotes, and of all their legislative and judicial powers. But the constitution, such as it had existed before Sulla, was restored soon after his death by Pompey and others, with the exception of the jurisdiction, which was for ever taken from the people by the legislation of Sulla. The people suffered another loss in the dictatorship of J. Caesar, who decided upon peace and war himself in connection with the senate. He had also the whole of the legislation in his hands, through his influence with the magistrates and the tribunes. The people thus retained nothing but the election of magistrates; but even this power was much limited, as Caesar had the right to appoint half of the magistrates himself, with the exception of the consuls, and as in addition to this, he recommended to the people those candidates whom he wished to be elected: and who would have opposed his wish? Under Augustus the comitia still sanctioned new laws and elected magistrates, but their whole proceedings were

a mere farce, for they could not venture to elect any other persons than those recommended by the emperor. Tiberius deprived the people even of this delusive power, and conferred the power of election upon the senate. When the elections were made by the senate the result was announced to the people assembled as *comitia centuriata* or tributa. Legislation was taken away from the *comitia* entirely, and was completely in the hands of the senate and the emperor. From this time the *comitia* may be said to have ceased to exist, as all the sovereign power formerly possessed by the people was conferred upon the emperor by the *lex regia*. [LEX REGIA.] The people only assembled in the *campus Martius* for the purpose of receiving information as to who had been elected or appointed as its magistrates, until at last even this announcement (*renuntiatio*) appears to have ceased.

COMMEAT'US, a furlough, or leave of absence from the army for a certain time.

COMMENTARIUS or COMMENTARIUM, a book of memoirs or memorandum-book, whence the expression *Caesaris Commentarii*. It is also used for a lawyer's brief, the notes of a speech, &c.

COMMERCIUM. [CIVITAS (ROMAN).]

COMPITALIA, also called LUDI COMPITALICII, a festival celebrated once a year in honour of the *lares compitales*, to whom sacrifices were offered at the places where two or more ways met. In the time of Augustus, the *ludi compitalicii* had gone out of fashion, but were restored by him.

The *compitalia* belonged to the *feriae conceptivae*, that is, festivals which were celebrated on days appointed annually by the magistrates or priests. The exact day on which this festival was celebrated appears to have varied, though it was always in the winter, generally at the beginning of January.

CONFARREATIO. [MATRIMONIUM.]

CONGIARIUM (*scil. vas*, from *congius*), a vessel containing a *congius*. [CONGIUS.]

In the early times of the Roman republic

the *congius* was the usual measure of oil or wine which was, on certain occasions, distributed among the people; and thus *congiarium* became a name for liberal donations to the people, in general, whether consisting of oil, wine, corn, money, or other things, while donations made to the soldiers were called *donativa*, though they were sometimes also termed *congiaria*. *Congiarium* was, moreover, occasionally used simply to designate a present or a pension given by a person of high rank, or a prince, to his friends.

CONGIUS, a Roman liquid measure, which contained six sextarii, or the eighth part of the amphora (= 5.9471 pints Eng.). It was equal to the larger *chovus* of the Greeks.

CONNUBIUM. [MATRIMONIUM.]

CONQUISITORES, persons employed to go about the country and impress soldiers, when there was a difficulty in completing a levy. Sometimes commissioners were appointed by a decree of the senate for the purpose of making a *conquisitio*.

CONSANGUINEI. [COGNATI.]

CONSECRATIO. [APOTHEOSIS.]

CONSILIUM. [CONVENTUS.]

CONSUALIA, a festival, with games, celebrated by the Romans, according to Ovid and others, in honour of *Consus*, the god of secret deliberations, or, according to Livy, of *Neptunus Equestris*. Some writers, however, say that *Neptunus Equestris* and *Consus* were only different names for one and the same deity. It was solemnised every year in the circus, by the symbolical ceremony of uncovering an altar dedicated to the god, which was buried in the earth. For *Romulus*, who was considered as the founder of the festival, was said to have discovered an altar in the earth on that spot. The solemnity took place on the 21st of August with horse and chariot races, and libations were poured into the flames which consumed the sacrifices. During these festive games horses and mules were not allowed to do any work, and were adorned with garlands of flowers. It was at their first celebration that, according to the ancient legend, the Sabine maidens were carried off.



**CONSUL** (*ŭnaros*), the title of the two chief officers or magistrates of the Roman republic. The word is probably composed of *con* and *sul*, which contains the same root as the verb *salio*, so that consules signifies "those who come together," just as *praesul* means "one who goes before," and *exsul*, "one who goes out." The consulship is said to have been instituted upon the expulsion of the kings in B.C. 509, when the kingly power was transferred to two magistrates, whose office lasted only for one year, that it might not degenerate into tyranny by being vested longer in the same persons; and for the same reason two were appointed instead of one king, as neither could undertake anything unless it was sanctioned and approved by his colleague. Their original title was *praetores*, or commanders of the armies, but this was changed into that of *consules* in B.C. 449, and the latter title remained in use until the latest periods of the Roman empire. The consuls were at first elected from the patricians exclusively. Their office was suspended in B.C. 451, and its functions were performed by ten high commissioners (*decemviri*), appointed to frame a code of laws. On the re-establishment of the consulship, in B.C. 449, the tribunes proposed that one of the consuls should be chosen from the plebeians, but this was strenuously resisted by the patricians, and a compromise effected by suspending the consular office, and creating in its stead military tribunes (*tribuni militum*) with consular power, who might be elected indifferently both from the patricians and plebeians. They were first appointed in B.C. 444. The plebeians, however, were not satisfied with this concession, and still endeavoured to attain the higher dignity of the consulship. At length, after a serious and long-protracted struggle between the two orders, it was enacted by the Licinian law, in B.C. 367, that henceforth the consulship should be divided between the patricians and plebeians, and that one of the consuls should always be a plebeian. Accordingly, in B.C. 366, L. Sextius was elected the first plebeian consul. This law, however, was not always observed, and it still frequently happened that both consuls were

patricians, until, in later times, when the difference between the two orders had entirely ceased, and the plebeians were on a footing of perfect equality with the patricians, the consuls were elected from both orders indiscriminately.

During the later periods of the republic it was customary for persons to pass through several subordinate magistracies before they were elected consuls, though this rule was departed from in many particular cases. The age at which a person was eligible to the consulship was fixed in B.C. 180, by the *lex annalis* [*LEX ANNALIS*] at 43. The election of the consuls always took place in the comitia of the centuries, some time before the expiration of the official year of the actual consuls, and the election was conducted either by the actual consuls themselves, or by an interrex or a dictator, and the persons elected, until they entered upon their office, were called *consules designati*. While they were *designati*, they were in reality no more than private persons, but still they might exercise considerable influence upon public affairs, for in the senate they were asked for their opinion first. If they had been guilty of any illegal act, either before or during their election, such as bribery (*ambitus*), they were liable to prosecution, and the election might be declared void.

The time at which the old consuls laid down their office and the consules designati entered upon theirs, differed at different times. The first consuls are said to have entered upon their office in October, then we find mention of the 1st of August, of the ides of December, the 1st of July, and very frequently of the ides of March, until, in B.C. 153, it became an established rule for the consuls to enter upon their duties on the 1st of January; and this custom remained down to the end of the republic. On that day the senators, equites, and citizens of all classes conducted in a procession (*deductio* or *processus consularis*) the new magistrates from their residence to the capitol, where, if the auspices were favourable, the consuls offered up sacrifices, and were inaugurated. From thence the procession went to the curia, where the senate assem-

bled, and where the consuls returned thanks for their election. There they might also speak on any subject that was of importance to the republic, such as peace and war, the distribution of provinces, the general condition of the state, the *feriae Latinae*, and the like. During the first five days of their office they had to convoke a *comitia*, and publicly to take a solemn oath, by which, in the earliest times, they pledged themselves not to allow any one to assume regal power at Rome, but afterwards only to maintain the laws of the republic (*in leges jurare*). On the expiration of their office they had to take another oath, stating that they had faithfully obeyed the laws, and not done anything against the constitution. The new consuls on entering upon their office usually invited their friends to a banquet. When a consul died during his year of office, his colleague immediately convoked the *comitia* to elect a new one. A consul thus elected to fill a vacancy was called *consul suffectus*, but his powers were not equal to those of an ordinary consul, for he could not preside at the elections of other magistrates, not even in the case of the death of his colleague. In the latter case, as well as when the consuls were prevented by illness or other circumstances, the *comitia* were held by an *interrex* or a dictator.

The outward distinctions of the consuls were, with few exceptions, the same as those which had formerly belonged to the kings. The principal distinction indicative of their *imperium* were the twelve lictors with the *fusces*, who, however, preceded the consuls only when they were out of the city. This outward sign of their power was taken by the consuls in turn every month, and while one consul was preceded by the twelve lictors with their *fusces*, the other was during the same month preceded by an *accensus*, and followed by the lictors; and the one was called during that month *consul major*, and the other *consul minor*. Other distinctions of the consuls were the curule chair (*sella curulis*), and the toga with the purple hem (*toga praetexta*). The ivory sceptre (*scipio* or *sceptrum*) and purple toga were not distinctions of the consuls in gene-

ral, but only when they celebrated a triumph. Under the empire a consul was sometimes distinguished by the senate with a sceptre bearing an eagle on the top, but his regular ensigns consisted of the *toga picta*, the *trabea*, and the *fusces*, both within and without the city.

The consuls were the highest ordinary magistrates at Rome. Their power was at first quite equal to that of the kings, except that it was limited to one year, and that the office of high priest, which had been vested in the king, was at the very beginning detached from the consulship, and given to the *rex sacrorum* or *rex sacrificulus*. The *auspicia majora*, however, continued to belong to the consuls. This regal power of the consuls, however, was gradually curtailed by various laws, especially by the institution of the tribunes of the plebs, whose province it was to protect the plebeians against the unjust or oppressive commands of the patrician magistrates. Nay, in the course of time, whole branches of the consular power were detached from it; the reason for which was, that, as the patricians were compelled to allow the plebeians a share in the highest magistracy, they stripped it of as much of its original power as they could, and reserved these detached portions for themselves. In this manner the censorship was detached from the consulship in a.c. 443, and the praetorship in a.c. 367. But notwithstanding all this, the consuls remained the highest magistrates, and all other magistrates, except the tribunes of the plebs, were obliged to obey their commands, and show them great outward respect.

The functions of the consuls during the time of the republic may be conveniently described under the following heads:—  
1. They were in all civil matters the heads of the state, being invested with the *imperium*, which emanated from the sovereign people, and which they held during the time of their office. In this capacity they had the right of convoking both the senate and the assembly of the people; they presided in each (in the *comitia* of the *curies* as well as in those of the *centuries*), and they took care that the resolutions of the senate

and people were carried into effect. They might also convoke *contiones*, whenever they thought it necessary. In the senate they conducted the discussions, and put the questions to the vote, thus exercising the greatest influence upon all matters which were brought before the senate either by themselves or by others. When a decree was passed by the senate, the consuls were usually commissioned to see that it was carried into effect; though there are also instances of the consuls opposing a decree of the senate.

2. The supreme command of the armies belonged to the consuls alone by virtue of their imperium. Accordingly, when a war was decreed, they were ordered by a *senatus consultum* to levy the troops, whose number was determined by the senate, and they appointed most of the other military officers. While at the head of their armies they had full power of life and death over their soldiers, who, on their enrolment, had to take an oath (*sacramentum*) to be faithful and obedient to the commands of the consuls. When the consuls had entered upon their office, the senate assigned them their provinces, that is, their spheres of action, and the consuls either settled between themselves which province each was to have, or, which was more common, they drew lots. Usually one consul remained at Rome, while the other went out at the head of the army; sometimes both left the city, and carried on war in different quarters; and sometimes, when the danger was very pressing, both consuls commanded the armies against one and the same enemy. If it was deemed advisable, the imperium of one or of both consuls was prolonged for the particular province in which they were engaged, in which case they had the title of proconsuls [*PROCONSUL.*], and their successors either remained at Rome or were engaged in other quarters. During the latter period of the republic the consuls remained at Rome during the time of their office, and on its expiration they had a foreign province (in the real sense of the word) assigned to them, where they undertook either the peaceful administration, or carried on war against internal or external

enemies. While in their provinces, the consuls and proconsuls had the power of life and death over the provincials, for they were looked upon in their provinces as the chief military commanders; and the provincials, being *peregrini*, did not enjoy the privileges of Roman citizens.

3. The supreme jurisdiction was part of the consular imperium, and as such vested in the consuls so long as there were no praetors. In civil cases they administered justice to the patricians as well as plebeians, either acting themselves as *judices*, or appointing others as *judices* and *arbitri*. In criminal cases there appears from early times to have been this difference: that patricians charged with capital offences were tried by the *curies*, while the plebeians came under the jurisdiction of the consuls, whose power, however, was in this case rather limited, partly by the intercession of the tribunes of the people, and partly by the right of appeal (*provocatio*) from the sentence of the consuls. The consuls might, further, summon any citizen before their tribunal, and, in case of disobedience, seize him (*prendere*), and fine him to a certain amount. After the institution of the praetorship, the consuls no longer possessed any regular ordinary jurisdiction; and whenever they exercised it, it was an exception to the general custom, and only by a special command of the senate.

4. Previous to the institution of the censorship the consuls had to perform all the functions which afterwards belonged to the censors: they were accordingly the highest officers of finance, held the census, drew up the lists of the senators, equites, &c. After the establishment of the censorship they still retained the general superintendence of the public economy, inasmuch as they had the keys of the *aerarium*, and as the quaestors or paymasters were dependent on them. But still in the management of the finances the consuls were at all times under the control of the senate.

5. In all relations with foreign states the consuls were the representatives of the Roman republic. Hence they might conclude peace or treaties with foreign nations, which had, however, to be sanctioned by the se-

nate and people at Rome; and unless this sanction was obtained a treaty was void. They received foreign ambassadors, and introduced them into the senate, and in short all negotiations with foreign princes or nations passed through their hands.

6. In matters connected with their own official functions, the consuls, like all other magistrates, had the power of issuing proclamations or orders (*edicta*), which might be binding either for the occasion only, or remain in force permanently.

Although the consular power had been gradually diminished, it was in cases of imminent danger restored to its original and full extent, by a decree of the senate calling upon the consuls *videant ne quid res publica detrimenti cupiat*. In such cases the consuls received sovereign power, but they were responsible for the manner in which they had exercised it.

It has already been observed, that to avoid collision and confusion, the two consuls did not possess the same power at the same time, but that each had the imperium every other month. The one who possessed it, as the *consul major*, exercised all the rights of the office, though he always consulted his colleague. In the earliest times it was customary for the elder of the two consuls to take the imperium first, afterwards the one who had had the greater number of votes at the election, and had therefore been proclaimed (*renuntiare*) first. In the time of Augustus it was enacted that the consul who had most children should take precedence of the other; and some distinction of rank continued to be observed down to the latest times of the empire. Towards the end of the republic the consulship lost its power and importance. The first severe blow it received was from Julius Caesar, the dictator, for he received the consulship in addition to his dictatorship, or he arbitrarily ordered others to be elected, who were mere nominal officers, and were allowed to do nothing without his sanction. He himself was elected consul at first for five, then for ten years, and at last for life. Under Augustus the consulship was a mere shadow of what it had been; the consuls no longer held their

office for a whole year, but usually for a few months only; and hence it happened that sometimes one year saw six, twelve, or even twenty-five consuls. Those who were elected the first in the year ranked higher than the rest, and their names alone were used to mark the year, according to the ancient custom of the Romans of marking the date of an event by the names of the consuls of the year in which the event occurred. During the last period of the empire it became the practice to have titular or honorary consuls, who were elected by the senate and confirmed by the emperor. Constantine appointed two consuls, one for Rome and another for Constantinople, who held their office for a whole year, and whose functions were only those of chief justices. All the other consuls were designated as *honorarii* or *consulares*. But though the consulship had thus become almost an empty title, it was still regarded as the highest dignity in the empire, and as the object of the greatest ambition. It was connected with very great expenses, partly on account of the public games which a consul had to provide, and partly on account of the large donations he had to make to the people. The last consul at Rome was Decimus Theodorus Paulinus, A. D. 536, and at Constantinople, Flavius Basilus junior, A. D. 541.

CONSULA'RIS, signified, under the republic, a person who had held the office of consul, but under the empire, it was the title of many magistrates and public officers, who enjoyed the insignia of consular dignity, without having filled the office of consul. Thus we find commanders of armies and governors of provinces called *Consulares* under the empire.

CONTUBERNALES (σὺβερνοι), signified originally men who served in the same army and lived in the same tent. The word is derived from *taberna* (afterwards *tabernaculum*), which was the original name for a military tent, as it was made of boards (*tabulae*). Each tent was occupied by ten soldiers (*contubernales*), with a subordinate officer at their head, who was called *decumus*, and in later times *caput contubernii*.

Young Romans of illustrious families

used to accompany a distinguished general on his expeditions, or to his province, for the purpose of gaining under his superintendence a practical training in the art of war, or in the administration of public affairs, and were, like soldiers living in the same tent, called his *contubernales*.

In a still wider sense, the name *contubernales* was applied to persons connected by ties of intimate friendship, and living under the same roof; and hence, when a free man and a slave, or two slaves, who were not allowed to contract a legal marriage, lived together as husband and wife, they were called *contubernales*; and their connection, as well as their place of residence, *contubernium*.

**CONTUBERNIUM.** [CONTUBERNALES.]

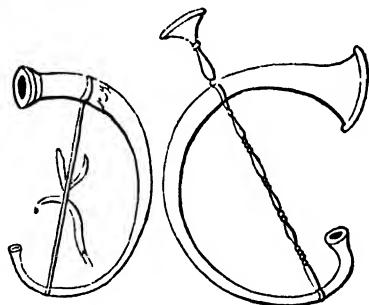
**CONVENIRE IN MANUM.** [MAXIMONIUM.]

**CONVENTUS**, was the name applied to the whole body of Roman citizens who were either permanently or for a time settled in a province. In order to facilitate the administration of justice, a province was divided into a number of districts or circuits, each of which was called *conventus*, *forum*, or *jurisdictio*. Roman citizens living in a province were entirely under the jurisdiction of the proconsul; and at certain times of the year, fixed by the proconsul, they assembled in the chief town of the district, and this meeting bore the name of *conventus* (*σύνωδος*). Hence the expressions — *conventus agere*, *peragere*, *convocare*, *dimittere*. At this *conventus* litigant parties applied to the proconsul, who selected a number of judges from the *conventus* to try their causes. The proconsul himself presided at the trials, and pronounced the sentence according to the views of the judges, who were his assessors (*consilium* or *consiliarii*). These *conventus* appear to have been generally held after the proconsul had settled the military affairs of the province; at least, when Caesar was proconsul of Gaul, he made it a regular practice to hold the *conventus* after his armies had retired to their winter quarters.

**CONVIVIUM.** [SYMPOSIUM.]

**CORNU**, a wind instrument, anciently

made of horn, but afterwards of brass. Like the *tuba*, it differed from the *tibia* in being a larger and more powerful instrument, and from the *tuba* itself, in being curved nearly in the shape of a C, with a cross-piece to steady the instrument for the convenience of the performer. It had no stopples or plugs to adjust the scale to any particular mode; the entire series of notes was produced without keys or holes, by the modification of the breath and of the lips at the mouth-piece. The *classicum*, which originally meant a signal, rather than the musical instrument which gave the signal, was usually sounded with the *cornu*.



CORNUA

**CORONA** (*στέφανος*), a crown, that is, a circular ornament of metal, leaves, or flowers, worn by the ancients round the head or neck, and used as a festive as well as funereal decoration, and as a reward of talent, military or naval prowess, and civil worth.

Its first introduction as an honorary reward is attributable to the athletic games, in some of which it was bestowed as a prize upon the victor. It was the only reward contended for by the Spartans in their gymnastic contests, and was worn by them when going to battle.

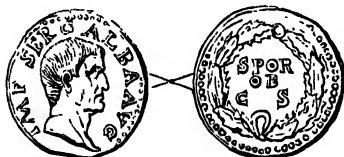
The Romans refined upon the practice of the Greeks, and invented a great variety of crowns formed of different materials, each with a separate appellation, and appropriated to a particular purpose.

**I. CORONA OBSIDIONALIS.** Amongst the honorary crowns bestowed by the Romans for military achievements, the most difficult

of attainment, and the one which conferred the highest honour, was the *corona obsidionalis*, presented by a beleaguered army after its liberation to the general who broke up the siege. It was made of grass, or weeds and wild flowers, thence called *corona graminea*, and *graminea obsidionalis*, gathered from the spot on which the beleaguered army had been enclosed.

II. *CORONA CIVICA*, the second in honour and importance, was presented to the soldier who had preserved the life of a Roman citizen in battle. It was made of the leaves of the oak.

The soldier who had acquired this crown had a place reserved next to the senate at all the public spectacles; and they, as well as the rest of the company, rose up upon his entrance. He was freed from all public burthens, as were also his father, and his paternal grandfather; and the person who owed his life to him was bound, ever after, to cherish his preserver as a parent, and afford him all such offices as were due from a son to his father.



IRONA CIVICA, ON A COIN OF THE EMPEROR CALIGULA.

SPQR OB C S = Senatus Populusque Romanus ob civem servatum.

III. *CORONA NAVALIS* or *ROSTRATA*, called also *CLASSICA*. It is difficult to determine whether these were two distinct crowns, or only two denominations for the same one. It seems probable that the *navalis corona*, besides being a generic term, was inferior in dignity to the latter, and given to the sailor who first boarded an enemy's ship; whereas the *rostrata* was given to a commander who destroyed the whole fleet, or gained any very signal victory. At all events, they were both made of gold; and one at least (*rostrata*) decorated with the beaks of ships like the *rostra* in the forum.

The Athenians likewise bestowed golden

crowns for naval services; sometimes upon the person who got his trireme first equipped, and at others upon the captain who had his vessel in the best order.

IV. *CORONA MURALIS*, was presented by the general to the first man who scaled the wall of a besieged city. It was made of gold, and decorated with turrets.

V. *CORONA CASTRENSIS* or *VALLARIS*, was presented to the first soldier who surmounted the *vallum*, and forced an entrance into the enemy's camp. This crown was made of gold, and ornamented with the palisades (*valli*) used in forming an entrenchment.

VI. *CORONA TRIUMPHALIS*. There were three sorts of triumphal crowns: the first was made of laurel or bay leaves, and was worn round the head of the commander during his triumph; the second was of gold, which, being too large and massive to be worn, was held over the head of the general during his triumph, by a public officer. This crown, as well as the former one, was presented to the victorious general by his army. The third kind, likewise of gold and of great value, was sent as a present from the provinces to the commander. [AURUM CORONARIUM.]



CORONA TRIUMPHALIS.

VII. *CORONA OVALIS*, was given to a commander who obtained only an ovation. It was made of myrtle.

VIII. *CORONA OLEAGINA*, was made of the olive leaf, and conferred upon the soldiers as well as their commanders.

The Greeks in general made but little use of crowns as rewards of valour in the earlier periods of their history, except as prizes in the athletic contests; but previous to the time of Alexander, crowns of gold were profusely distributed, amongst the Athenians at least, for every trifling feat, whether civil, naval, or military, which, though lavished without much discrimination as far as regards the character of the receiving parties, were still subjected to certain legal restrictions in respect of the time, place, and mode in which they were conferred. They could not be presented but in the public assemblies, and with the consent, that is by suffrage, of the people, or by the senators in their council, or by the tribes to their own members, or by the *δημόται* to members of their own *δῆμος*. According to the statement of Aeschines, the people could not lawfully present crowns in any place except in their assembly, nor the senators except in the senate-house; nor, according to the same authority, in the theatre, which is, however, denied by Demosthenes; nor at the public games, and if any erier there proclaimed the crowns he was subject to *atinia*. Neither could any person holding an office receive a crown whilst he was *ἐπεθύμους*, that is, before he had passed his accounts.

The second class of crowns were emblematical and not honorary, and the adoption of them was not regulated by law, but custom. Of these there were also several kinds.

I. CORONA SACERDOTALIS, was worn by the priests (*sacerdotes*), with the exception of the pontifex maximus and his minister (*camillus*), as well as the bystanders, when officiating at the sacrifice. It does not appear to have been confined to any one material.

II. CORONA FUNEBRIS and SEPULCHRALIS. The Greeks first set the example of crowning the dead with chaplets of leaves and flowers, which was imitated by the Romans. Garlands of flowers were also placed upon the bier, or scattered from the windows under which the procession passed, or entwined about the cinerary urn, or as a decoration to the tomb. In Greece

these crowns were commonly made of parsley.

III. CORONA CONVIVIALIS. The use of chaplets at festive entertainments sprung likewise from Greece. They were of various shrubs and flowers, such as roses (which were the choicest), violets, myrtle, ivy, *philyra*, and even parsley.

IV. CORONA NUPTIALIS. The bridal wreath was also of Greek origin, among whom it was made of flowers plucked by the bride herself, and not bought, which was of ill omen. Amongst the Romans it was made of *verbena*, also gathered by the bride herself, and worn under the *flammeum*, with which the bride was always enveloped. The bridegroom also wore a chaplet.

The doors of his house were likewise decorated with garlands, and also the bridal couch.

V. CORONA NATALITIA, the chaplet suspended over the door of the vestibule, both in the houses of Athens and Rome, in which a child was born. At Athens, when the infant was male, the crown was made of olive; when female, of wool. At Rome it was of laurel, ivy, or parsley.

CORTINA, the name of the table or hollow slab, supported by a tripod, upon which the priestess at Delphi sat to deliver her responses; and hence the word is used for the oracle itself. The Romans made tables of marble or bronze after the pattern of the Delphian tripod, which they used as we do our sideboards, for the purpose of displaying their plate at an entertainment. These were termed *cortinae Delphicae*, or *Delphicae* simply.

CORYMBUS (*κόρυμβος*) was a particular mode of wearing the hair amongst the Greek women; when worn in the same style by the men it was called *corymbus* (*κρωβύλος*). It consisted in the hair being drawn up all round the head from the front and back, and fastened in a bow on the top.

CORVUS, a sort of crane, used by C. Duilius against the Carthaginian fleet in the battle fought off Mylae, in Sicily (B.C. 260). The Romans, we are told, being unused to the sea, saw that their only chance of victory was by bringing a sea fight to resemble one on land. For this purpose they

invented a machine, of which Polybius has left a minute description. In the fore part of the ship a round pole was fixed perpendicularly, twenty-four feet in height and about nine inches in diameter; at the top of this was a pivot, upon which a ladder was set, thirty-six feet in length and four in breadth. The ladder was guarded by cross-beams, fastened to the upright pole by a ring of wood, which turned with the pivot above. Along the ladder a rope was passed, one end of which took hold of the *corvus* by means of a ring. The *corvus* itself was a long piece of iron, with a spike at the end, which was raised or lowered by drawing in or letting out the rope. When an enemy's ship drew near, the machine was turned outwards, by means of the pivot, in the direction of the assailant. Another part of the machine was a breastwork, let down from the ladder, and serving as a bridge, on which to board the enemy's vessel. By means of these cranes the Carthaginian ships were either broken or closely locked with the Roman, and Duilius gained a complete victory.

**CORYTOS** or **CORYTUS** (κωρυτός, κωρυτός), a bow-case. This was worn suspended by a belt over the right shoulder, and it frequently held the arrows as well as the bow; whence it is often confounded with the *pharetra* or quiver.

**COSMETÆ**, a class of slaves among the Romans, whose duty it was to dress and adorn ladies.

**COSMI** (κοσμοί), the supreme magistrates in Crete, were ten in number, and were chosen, not from the body of the people, but from certain γένη or houses, which were probably of more pure Doric or Achaian descent than their neighbours. The first of them in rank was called *protocosmus*, and gave his name to the year. They commanded in war, and also conducted the business of the state with the representatives and ambassadors of other cities. Their period of office was a year; but any of them during that time might resign, and was liable to deposition by his colleagues. In some cases, too, they might be indicted for neglect of their duties. On the whole, we may conclude

that they formed the executive and chief power in most of the cities of Crete.

**COTHURNUS** (κόθουρος), a boot. Its essential distinction was its height; it rose above the middle of the leg, so as to surround the calf, and sometimes it reached as high as the knees. It was worn principally by horsemen, by hunters, and by men of rank and authority.

The sole of the cothurnus was commonly of the ordinary thickness; but it was sometimes made much thicker than usual, probably by the insertion of slices of cork. The object was, to add to the apparent stature of the wearer; and this was done in the case of the actors in Athenian tragedy, who had the soles made unusually thick as one of the methods adopted in order to magnify their whole appearance. Hence tragedy in general was called *cothurnus*.

As the cothurnus was commonly worn in hunting, it is represented as part of the costume of Diana. The accompanying cut shows two cothurni, both taken from statues of Diana.



COTHURNUS.

**COTTABUS** (κότταβος), a social game which was introduced from Sicily into Greece, where it became one of the favourite amusements of young people after their repasts. The simplest way in which it originally was played was this:—One of the company threw out of a goblet a cer-



tain quantity of wine, at a certain distance, into a metal basin. While he was doing this, he either thought of or pronounced the name of his mistress; and if all the wine fell in the basin, and with a full sound, it was a good sign for the lover. This simple amusement soon assumed a variety of different characters, and became, in some instances, a regular contest, with prizes for the victor. One of the most celebrated modes in which it was carried on is called δι' ὀξύθαφον. A basin was filled with water, with small empty cups (ὀξύθαφα) swimming upon it. Into these the young men, one after another, threw the remnant of the wine from their goblets, and he who had the good fortune to drown most of the bowls obtained the prize, consisting either of simple cakes, sweet-meats, or sesame-cakes.

COTY'TTIA (κοττύτια), a festival which was originally celebrated by the Edonians of Thrace, in honour of a goddess called Cotys or Cotytto. It was held at night. The worship of Cotys, together with the festival of the Cotytia, was adopted by several Greek states, chiefly those which were induced by their commercial interest to maintain friendly relations with Thrace. The festivals of this goddess were notorious among the ancients for the dissolute manner and the debaucheries with which they were celebrated.

CO'TYLA (κοτύλη), a measure of capacity among the Romans and Greeks; by the former it was also called *hemina*; by the latter, *τρούβλιον* and *ἡμίνα* or *ἡμίμνα*. It was the half of the sextarius or *ξέστης*, and contained 6 cyathi, = 4955 of a pint English.

COUCHES. [Lectus.] Respecting their use for reclining on at meals, see ACCUBATIO and TRICLINIUM.

COVINUS (Celtic, *cowain*), a kind of car, the spokes of which were armed with long sickles, and which was used as a scythe-chariot chiefly by the ancient Belgians and Britons. The Romans designated, by the name of *covinus*, a kind of travelling carriage, which seems to have been covered on all sides with the exception of the front. It had no seat for a driver,

but was conducted by the traveller himself, who sat inside. The *covinari* (this word occurs only in Tacitus) seem to have constituted a regular and distinct part of a British army. Compare *Esseidum*.

CRATER (κρατήρ, Ionic κρητήρ, from *κεράννυμι*, I mix), a vessel in which the wine, according to the custom of the ancients, who very seldom drank it pure, was mixed with water, and from which the cups were filled.

Craters were among the first things on the embellishment of which the ancient artists exercised their skill; and the number of craters dedicated in temples seems everywhere to have been very great.

CREPIDA (κρηπίς), a slipper. Slippers were worn with the pallium, not with the toga, and were properly characteristic of the Greeks, though adopted from them by the Romans.

CRISTA. [Galea.]

CRITES (κριτής) a judge, was the name applied by the Greeks to any person who did not judge of a thing like a *δικαστής*, according to positive laws, but according to his own sense of justice and equity. But at Athens a number of *κριταί* were chosen by ballot from a number of selected candidates at every celebration of the Dionysia, and were called *οἱ κριταί, κατ' ἐξοχήν*. Their office was to judge of the merit of the different choruses and dramatic poems, and to award the prizes to the victors. Their number was five for comedy and the same number for tragedy, one being taken from every tribe.

CROBYLUS. [Corymbus.]

CROCO'TA (sc. *vestis*, *κροκωτὸν* sc. *ἱμάτιον*, or *κροκωτὸς* sc. *χιτῶν*), was a kind of gala-dress, chiefly worn by women on solemn occasions, and in Greece especially, at the festival of the Dionysia. Its name was derived from *croceus*, one of the favourite colours of the Greek ladies.

CRO'TALUM (κρόταλον), a kind of cymbal. It appears to have been a split reed or cane, which clattered when shaken with the hand. Women who played on the crotalum were termed *crotalistriae*. The annexed cut represents one of these *crotalistriae* performing.



FEMALE PLAYING ON THE CROTALA.

CROWNS. [CORONA.]

CUBICULARII, slaves who had the care of the sleeping and dwelling rooms. Faithful slaves were always selected for this office, as they had, to a certain extent, the care of their master's person. It was the duty of the cubicularii to introduce visitors to their master.

CUBICULUM usually means a sleeping and dwelling room in a Roman house [DOMUS], but it is also applied to the pavilion or tent in which the Roman emperors were accustomed to witness the public games. It appears to have been so called, because the emperors were accustomed to recline in the cubicula, instead of sitting, as was anciently the practice, in a sella curulis.

CUBITUS (ἰσχυς), a Greek and Roman measure of length, originally the length of the human arm from the elbow to the wrist, or to the knuckle of the middle finger. It was equal to a foot and a half, which gives 1 foot 5·4744 inches Eng. for the Roman, and 1 foot 6·2016 inches for the Greek cubit.

CUCULLUS, a cowl. As the cowl was intended to be used in the open air, and to be drawn over the head to protect it from the injuries of the weather, instead of a hat or cap, it was attached only to garments of the coarsest kind. The cucullus was also used by persons in the higher circles of society, when they wished to go abroad without being known.

CULEUS, or CULLEUS, a Roman measure, which was used for estimating the produce of vineyards. It was the largest liquid measure used by the Romans, con-

taining 20 amphorae, or 118 gallons, 7·546 pints.

CULINA. [DOMUS.]

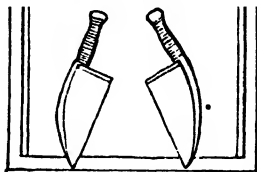
CULTER (μάχαμα, κωλς, or σφαις), a knife with only one edge, which formed a straight line. The blade was pointed, and its back curved. It was used for a variety of purposes, but chiefly for killing animals either in the slaughter-house, or in hunting, or at the altars of the gods. The priest who conducted a sacrifice never killed the victim himself; but one of his ministri, appointed for that purpose, who was called either by the general name *minister*, or the more specific *papa* or *cultrarius*. The annexed woodcut represents the tomb-stone of a cultrarius, with two cultri upon it.

Q.TIBVRTI.Q.L

||| MENOLANI

CULTRARI. OSSA

HEIC.SITA . SVNT



C

CULTRA'RIUS. [CULTER.]

CUNEUS was the name applied to a body of foot soldiers, drawn up in the form of a wedge, for the purpose of breaking through an enemy's line. The common soldiers called it a *caput porcinum*, or pig's head.

The name *cuneus* was also applied to the compartments of seats in circular or semi-circular theatres, which were so arranged as to converge to the centre of the theatre, and diverge towards the external walls of the building, with passages between each compartment.

**CUNICULUS** (*ὀνόρυκος*), a mine or passage underground was so called from its resemblance to the burrowing of a rabbit.

**CURA'TOR.** Till a Roman youth attained the age of puberty, which was generally fixed at fourteen years of age, he was incapable of any legal act, and was under the authority of a *tutor* or guardian; but with the attainment of the age of puberty, he became capable of performing every legal act, and was freed from the control of his *tutor*. As, however, a person of that tender age was liable to be imposed upon, the *lex Plaetoria* enacted that every person between the time of puberty and twenty-five years of age should be under the protection of a *curator*. The date of this *lex* is not known, though it is certain that the law existed when Plautus wrote (about B. C. 200), who speaks of it as the *lex quina vicinaria*. This law established a distinction of age, which was of great practical importance, by forming the citizens into two classes, those above and those below twenty-five years of age (*minores viginti quinque annis*). A person under the last-mentioned age was sometimes simply called *minor*. The object of the *lex* was to protect persons under twenty-five years of age against all fraud (*dolus*). A person who wasted his property (*prodigus*), and a person of unsound mind (*furiosus*, *demens*), were also placed under the care of a *curator*.

**CURATO'RES** were public officers of various kinds under the Roman empire, such as the *curatores annonae*, the *curatores ludorum*, &c.

**CURIA.** [**CURIO.**]

**CURIAE.** [**COMITIA CURIATA.**]

**CURIO.** Each of the thirty *curiae* at Rome [**COMITIA CURIATA**] had a president called *Curio*, who performed the sacred rites, a participation in which served as a bond of union amongst the members. The *Curiones* themselves, forming a college of thirty priests, were presided over by the *Curio Maximus*. Moreover, each of these corporations had its common hall, called *curia*, in which the citizens met for religious and other purposes. But besides the halls of the old corporations, there were also other *curiae* at Rome, used for a variety of

purposes; the most important of which was the *curia* in which the senate generally met; sometimes simply called *curia*, sometimes distinguished by the epithet *Hostilia*, as it was said to have been built by *Tullus Hostilius*.

**CURIA'TA COMITIA.** [**COMITIA.**]

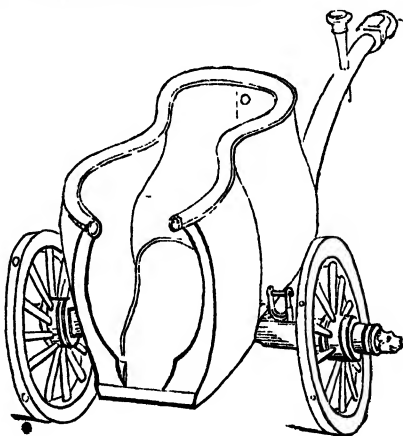
**CURSUS.** [**CIRCUS**, p. 91.]

**CURULIS SELLA.** [**SELLA.**]

**CURRUS**, (*ἄρμα*), a chariot, a car.

These terms appear to have denoted those two-wheeled vehicles for the carriage of persons, which were open overhead, thus differing from the *carpentum*, and closed in front, in which they differed from the *cisium*. The most essential articles in the construction of the *currus* were, 1. The rim (*ἄντυξ*) [**ΑΝΤΥΧ**]. 2. The axle (*ἄξων*, *axis*). 3. The wheels (*κύκλα*, *τροχοί*, *rotae*), which revolved upon the axle, and were prevented from coming off by the insertion of pins (*ξυσσοί*) into the extremities of the axles. The parts of the wheel were:—(a) The nave (*πλήμνη*, *modiolus*). (b) The spokes (*κνήμαι*, literally, the *legs*, *radii*.) (c) The felly (*ἔντυς*). (d) The tire (*ἐπίστροπον*, *canthus*). 4. The pole (*ρῦμός*, *temo*).

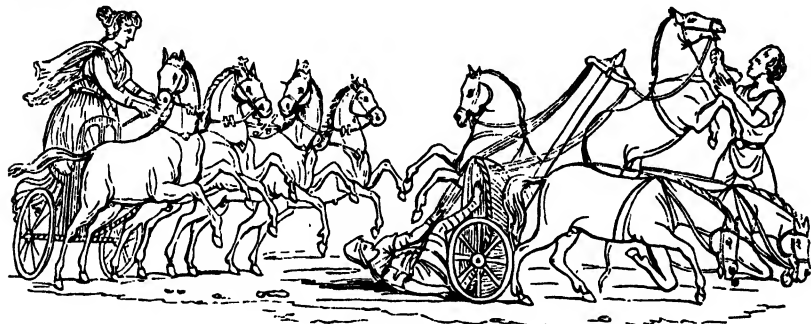
All the parts above mentioned are seen in the ancient chariot annexed.



The Greeks and Romans appear never to have used more than one pole and one

yoke, and the currus thus constructed was commonly drawn by two horses, which were attached to it by their necks, and therefore called *διζυγες ἵπποι*, *συνωπλς*, *gemini jugales*, *equi bijuges*, &c. If a third horse was added, as was not unfrequently the case, it was fastened by traces. The horse so attached was called *παρῳπος*, *παρᾶρεπος*, *σειπαρῳπος*, in Latin, *funalis*, and is opposed to the *ζυγῖται* or *ζύγιοι*, the yoke-horses. The Latin name for a chariot and pair was *biga*. When a third horse was added, it was called *triga*; and by the same analogy a chariot and four was called *quadriga*; in Greek, *τετραοπλᾱ* or *τέθριππος*.

The horses were commonly harnessed in a quadriga after the manner already represented, the two strongest horses being placed under the yoke, and the two others fastened on each side by means of ropes. This is clearly seen in the two quadrigae figured below, especially in the one on the right hand. It represents a chariot overturned in passing the goal at the circus. The charioteer having fallen backwards, the pole and yoke are thrown upwards into the air; the two trace-horses have fallen on their knees, and the two yoke-horses are prancing on their hind legs.



QUADRIGAE.

The currus was adapted to carry two persons, and on this account was called in Greek *δίππος*. One of the two was of course the driver. He was called *ἡνίοχος*, because he held the reins, and his companion *παρᾰβάτης*, from going by his side or near him.

In the Homeric ages, chariots were commonly employed on the field of battle. The men of rank all took their chariots with them, and in an engagement placed themselves in front.

CUSTO'DES. [COMITIA.]

CYATHUS (*κύαθος*), a Greek and Roman liquid measure, containing one-twelfth of the sextarius, or .0825 of a pint English. The form of the cyathus used at banquets was that of a small ladle, by means of which the wine was conveyed into the drinking-cups from the large vessel (*crater*) in which it was mixed. Two of

these cyathi are represented in the following woodcut.



**CYCLAS** (κυκλᾶς), a circular robe worn by women, to the bottom of which a border was affixed, inlaid with gold. It appears to have been usually made of some thin material.

**CYMBA** (κύμβα) is derived from κύμβος, a hollow, and is employed to signify any small kind of boat used on lakes, rivers, &c. It appears to have been much the same as the *acatium* and *scapha*.

**CYMBALUM** (κύμβαλον), a musical instrument, in the shape of two half globes, which were held one in each hand by the performer, and played by being struck against each other. The word is derived from κύμβος, a hollow.



ROMAN PLAYING WITH CYMBALA.

The cymbal was a very ancient instrument, being used in the worship of Cybelé, Bacchus, Juno, and all the earlier deities of the Grecian and Roman mythology. It probably came from the East. For *sistrum*, which some have referred to the class of *cymbala*, see **SISTRUM**.

## D.

**DAE'DALA** (Δαῖδαλα), the name of two festivals, celebrated in Boeotia in honour of Hera, and called respectively the *Great* and the *Lesser Daedala*. The latter were celebrated by the Plataeans alone; in the celebration of the former, which took place only every sixtieth year, the Plataeans were joined by the other Boeotians.

**DAGGERS**. [**PUGIO**; **SICA**.]

## DECEMVIRI.

**DANACE** (δανᾶκη), properly the name of a foreign coin, was also the name given to the obolos, which was placed in the mouth of the dead to pay the ferryman in Hades.

**DANCING**. [**SALTATIO**.]

**DAPIINEPHORIA** (Δαφνηφόρια), a festival celebrated every ninth year at Thebes in honour of Apollo, surnamed Ismenius or Galaxius. Its name was derived from the laurel branches (δάφναι) which were carried by those who took part in its celebration.

**DAREICUS** (δαραικός), a gold coin of Persia, stamped on one side with the figure of an archer crowned and kneeling upon one knee, and on the other with a sort of quadrata incusa or deep cleft. It is supposed to have derived its name from the first Darius, king of Persia. It is equal to about 1*l.* 1*s.* 10*d.* 176 farthings.



**DAY**. [**DIES**.]

**DEBTOR**. [**NEXUM**.]

**DECEMPEDA**, a pole ten feet long, used by the agrimensores [**AGRIMENSORIS**] in measuring land. Thus we find that the agrimensores were sometimes called *decempeditores*.

**DECEMVIRI**, or the "ten-men," the name of various magistrates and functionaries at Rome, of whom the most important were:—

1. **DECEMVIRI LEGIBUS SCRIBENDIS**, ten commissioners, who were appointed to draw up a code of laws. They were entrusted with supreme power in the state, and all the other magistracies were suspended. They entered upon their office at the beginning of the year B.C. 451; and they discharged their duties with diligence, and dispensed justice with impartiality. Each administered the government day by day in succession as during an interregnum; and the fasces were only carried before the

one who presided for the day. They drew up a body of laws, distributed into ten sections; which, after being approved of by the senate and the comitia, were engraven on tables of metal, and set up in the comitium. On the expiration of their year of office, all parties were so well satisfied with the manner in which they had discharged their duties, that it was resolved to continue the same form of government for another year; more especially as some of the decemvirs said that their work was not finished. Ten new decemvirs were accordingly elected, of whom App. Claudius alone belonged to the former body. These magistrates framed several new laws, which were approved of by the centuries, and engraven on two additional tables. They acted, however, in a most tyrannical manner. Each was attended by twelve lictors, who carried not the rods only, but the axes, the emblem of sovereignty. They made common cause with the patrician party, and committed all kinds of outrages upon the persons and property of the plebeians and their families. When their year of office expired they refused to resign or to appoint successors. At length, the unjust decision of App. Claudius, in the case of Virginia, which led her father to kill her with his own hands to save her from prostitution, occasioned an insurrection of the people. The decemvirs were in consequence obliged to resign their office, B. C. 449; after which the usual magistracies were re-established.

The ten tables of the former, and the two tables of the latter decemvirs, form together the laws of the Twelve Tables, which were the groundwork of the Roman laws. This, the first attempt to make a code, remained also the only attempt for near one thousand years, until the legislation of Justinian.

2. DECEMVIRI SACRIS FACIUNDIS, sometimes called simply DECEMVIRI SACRORUM, were the members of an ecclesiastical collegium, and were elected for life. Their chief duty was to take care of the Sibylline books, and to inspect them on all important occasions by command of the senate.

Under the kings the care of the Sibylline books was committed to two men (*du-*

*umviri*) of high rank. On the expulsion of the kings, the care of these books was entrusted to the noblest of the patricians, who were exempted from all military and civil duties. Their number was increased about the year 367 B. C. to ten, of whom five were chosen from the patricians and five from the plebeians. Subsequently their number was still further increased to fifteen (*quindecimviri*), probably by Sulla.

It was also the duty of the decemviri to celebrate the games of Apollo, and the secular games.

DECIMATIO, the selection, by lot, of every tenth man for punishment, when any number of soldiers in the Roman army had been guilty of any crime. The remainder usually had barley allowed to them instead of wheat. This punishment appears not to have been inflicted in the early times of the republic.

DECRETUM seems to mean that which is determined in a particular case after examination or consideration. It is sometimes applied to a determination of the consuls, and sometimes to a determination of the senate. A *decretum* of the senate would seem to differ from a *senatus-consultum*, in the way above indicated: it was limited to the special occasion and circumstances, and this would be true whether the decretum was of a judicial or a legislative character. But this distinction in the use of the two words, as applied to an act of the senate, was, perhaps, not always observed.

DECUMAE (sc. *partes*) formed a portion of the *rectigalia* of the Romans, and were paid by subjects whose territory, either by conquest or *dedition*, had become the property of the state (*ager publicus*). They consisted, as the name denotes, of a title or tenth of the produce of the soil, levied upon the cultivators (*aratores*) or occupiers (*possessores*) of the lands, which, from being subject to this payment, were called *agri decumani*. The tax of a tenth was, however, generally paid by corn lands: plantations and vineyards, as requiring no seed and less labour, paid a fifth of the produce.

A similar system existed in Greece also.

Peisistratus, for instance, imposed a tax of a tenth on the lands of the Athenians, which the Peisistratidae lowered to a twentieth. At the time of the Persian war the confederate Greeks made a vow, by which all the states who had surrendered themselves to the enemy were subjected to the payment of tithes for the use of the god at Delphi.

The tithes of the public lands belonging to Athens were farmed out as at Rome to contractors, called *δεκατῶναι*: the term *δεκατῆλόγοι* was applied to the collectors; but the callings were, as we might suppose, often united in the same person. The title *δεκατῆναι* is applied to both. A *δεκάτη*, or tenth of a different kind, was the arbitrary exaction imposed by the Athenians (B.C. 410) on the cargoes of all ships sailing into or out of the Pontus. They lost it by the battle of Aegospotami (B.C. 405); but it was re-established by Thrasybulus about B.C. 391. The tithe was let out to farm.

DECURIA. [EXERCITUS.]

DECURIONES. [COLONIA; EXERCITUS.]

DECUSSIS. [As, p. 45 a.]

DEDITICI, were those who had taken up arms against the Roman people, and being conquered, had surrendered themselves. Such people did not individually lose their freedom, but as a community lost all political existence, and of course had no other relation to Rome than that of subjects.

DEDUCTORES. [AMBITUS.]

DEIPNON (*δείπνον*), the principal meal of the Greeks, dinner. The present article is designed to give a sketch of Grecian meals, and customs connected with them.

Three names of meals occur in the Iliad and Odyssey — *ariston* (*ἄριστον*), *deipnon* (*δείπνον*), *dorpon* (*δόρπον*). The word *ariston* uniformly means the early, as *dorpon* does the late meal; but *deipnon*, on the other hand, is used for either, apparently without any reference to time.

In the Homeric age it appears to have been usual to sit during meal-times. Beef, mutton, and goat's flesh were the ordinary meats, usually eaten roasted. Cheese,

flour, and occasionally fruits, also formed part of the Homeric meals. Bread, brought on in baskets, and salt (*ἅλα*, to which Homer gives the epithet *δεῖος*), are mentioned.

The Greeks of a later age usually partook of three meals, called *acratisma* (*ἀκρατίσμα*), *ariston*, and *deipnon*. The last, which corresponds to the *dorpon* of the Homeric poems, was the evening meal or dinner; the *ariston* was the luncheon; and the *acratisma*, which answers to the *ariston* of Homer, was the early meal or breakfast.

The *acratisma* was taken immediately after rising in the morning. It usually consisted of bread, dipped in unmixed wine (*ἄκρατος*), whence it derived its name.

Next followed the *ariston* or luncheon; but the time at which it was taken is uncertain. It is frequently mentioned in Xenophon's Anabasis, and appears to have been taken at different times, as would naturally be the case with soldiers in active service. We may conclude from many circumstances that this meal was taken about the middle of the day, and that it answered to the Roman *prandium*. The *ariston* was usually a simple meal, but of course varied according to the habits of individuals.

The principal meal was the *deipnon*. It was usually taken rather late in the day, frequently not before sunset.

The Athenians were a social people, and were very fond of dining in company. Entertainments were usually given, both in the heroic ages and later times, when sacrifices were offered to the gods, either on public or private occasions; and also on the anniversary of the birthdays of members of the family, or of illustrious persons, whether living or dead.

When young men wished to dine together they frequently contributed each a certain sum of money, called *symbole* (*συμβολή*), or brought their own provisions with them. When the first plan was adopted, they were said *ἀπὸ συμβολῶν δεῖπνεῖν*, and one individual was usually entrusted with the money to procure the provisions, and make all the necessary preparations. This kind of entertainment, in which each guest contributed to the expense, is men-

tioned in Homer under the name of *ἐρανος*. An entertainment in which each person brought his own provisions with him, or at least contributed something to the general stock, was called a *δεῖπνον ἀπὸ σκυρίδος*, because the provisions were brought in baskets.

The most usual kind of entertainments, however, were those in which a person invited his friends to his own house. It was expected that they should come dressed with more than ordinary care, and also have bathed shortly before. As soon as the guests arrived at the house of their host, their shoes or sandals were taken off by the slaves, and their feet washed. After their feet had been washed, the guests reclined on the couches. It has already been remarked that Homer never describes persons as reclining, but always as sitting at their meals; but at what time the change was introduced is uncertain. The Dorians of Crete always sat; but the other Greeks reclined. The Greek women and children, however, like the Roman, continued to sit at their meals. [ACCURATIO.] It was usual for only two persons to recline on each couch. After the guests had placed themselves on the couches, the slaves brought in water to wash their hands. The dinner was then served up; whence we read of *τὰς τραπέζας εἰσφέρειν*, by which expression we are to understand not merely the dishes, but the tables themselves, which were small enough to be moved with ease.

In eating, the Greeks had no knives or forks, but made use of their fingers only, except in eating soups or other liquids, which they partook of by means of a spoon, called *μυστήλη*, *μύστηρον*, or *μύστρος*.

It would exceed the limits of this work to give an account of the different dishes which were introduced at a Greek dinner, though their number is far below those which were usually partaken of at a Roman entertainment. The most common food among the Greeks was the *μάζα*, a kind of frumenty or soft cake, which was prepared in different ways. Wheat or barley bread was the second most usual species of food; it was sometimes made at home, but more usually bought at the market of the

*ἀγορᾶν* or *ἀγορᾶλίδες*. The vegetables ordinarily eaten were mallows (*μαλάχη*), lettuces (*βρίδαξ*), cabbages (*κόφανα*), beans (*κίβαιοι*), lentils (*φακαί*), &c. Pork was the most favourite animal food, as was the case among the Romans. It is a curious fact, which Plato has remarked, that we never read in Homer of the heroes partaking of fish. In later times, however, fish was one of the most favourite foods of the Greeks.

A dinner given by an opulent Athenian usually consisted of two courses, called respectively *πρῶται τραπέζαι* and *δεύτεραι τραπέζαι*. The first course embraced the whole of what we consider the dinner, namely, fish, poultry, meat, &c.; the second, which corresponds to our dessert and the Roman *bellaria*, consisted of different kinds of fruit, sweetmeats, confections, &c.

When the first course was finished, the tables were taken away, and water was given to the guests for the purpose of washing their hands. Crowns made of garlands of flowers were also then given to them, as well as various kinds of perfumes. Wine was not drunk till the first course was finished; but as soon as the guests had washed their hands, unmixed wine was introduced in a large goblet, of which each drank a little, after pouring out a small quantity as a libation. This libation was said to be made to the "good spirit" (*ἐγαθὸν δαίμονος*), and was usually accompanied with the singing of the pæan and the playing of flutes. After this libation mixed wine was brought in, and with their first cup the guests drank to *Διὸς Σωτήρος*. With the libations, the *deipnon* closed; and at the introduction of the dessert (*δεύτεραι τραπέζαι*) the *πότης*, *συμπόσιον*, or *κώμος* commenced, of which an account is given under SYMPOSIUM.

DELIA (*δήλια*), the name of festivals and games celebrated in the island of Delos, to which the Cyclades and the neighbouring Ionians on the coasts belonged. The Delia had existed from very early times, and were celebrated every fifth year. That the Athenians took part in these solemnities at a very early period, is evident from the *Deliasæ* (afterwards called *Δεσποί*) men-



tioned in the laws of Solon; the sacred vessel (*θεῶπις*), moreover, which they sent to Delos every year, was said to be the same which Theseus had sent after his return from Crete.

In the course of time the celebration of this ancient panegyris in Delos had ceased, and it was not revived until a. c. 426, when the Athenians, after having purified the island in the winter of that year, restored the ancient solemnities, and added horse-races, which had never before taken place at the Delia. After this restoration, Athens, being at the head of the Ionian confederacy, took the most prominent part in the celebration of the Delia; and though the islanders, in common with Athens, provided the choruses and victims, the leader (*ἀρχι-θέωπος*), who conducted the whole solemnity, was an Athenian, and the Athenians had the superintendence of the common sanctuary.

From these solemnities, belonging to the great Delian panegyris, we must distinguish the *lesser Delia*, which were mentioned above, and which were celebrated every year, probably on the 6th of Thargelion. The Athenians on this occasion sent the sacred vessel (*θεῶπις*), which the priest of Apollo adorned with laurel branches, to Delos. The embassy was called *θεῶπλα*; and those who sailed to the island, *θεῶποι*; and before they set sail a solemn sacrifice was offered in the Delion, at Marathon, in order to obtain a happy voyage. During the absence of the vessel the city of Athens was purified, and no criminal was allowed to be executed.

DELPHINIA (*δελφίνια*), a festival of the same expiatory character as the Apollonia, which was celebrated in various towns of Greece, in honour of Apollo, surnamed Delphinus.

DELUBRUM. [TEMPLEUM.]

DEMARCHI (*δημαρχοί*), officers, who were the head-boroughs or chief magistrates of the demi in Attica, and are said to have been first appointed by Cleisthenes. Their duties were various and important. Thus, they convened meetings of the demus, and took the votes upon all questions under consideration; they made and kept a regis-

ter of the landed estates in their districts, levied the monies due to the demus for rent, &c. They succeeded to the functions which had been discharged by the *naucrari* of the old constitution.

DEMENSUM, an allowance of corn, given to Roman slaves monthly or daily. It usually consisted of four or five modii of corn a month.

DEMINUTIO CAPITIS. [CAPUT.]

DEMIURGI (*δημιουργοί*), magistrates, whose title is expressive of their doing the service of the people, existed in several of the Peloponnesian states. Among the Eleans and Mantineans they seem to have been the chief executive magistracy. We also read of *demiurgi* in the Achaean league, who probably ranked next to the *strategi*, and put questions to the vote in the general assembly of the confederates. Officers named *epidemiurgi*, or upper *demiurgi*, were sent by the Corinthians to manage the government of their colony at Potidaea.

DEMO'SII (*δημόσιοι*), public slaves at Athens, who were purchased by the state. The public slaves, most frequently mentioned, formed the city guard; it was their duty to preserve order in the public assembly, and to remove any person whom the prytaneis might order. They are generally called bowmen (*τοξόται*); or from the native country of the majority, Scythians (*Σκύθαι*); and also Speusinians, from the name of the person who first established the force. They originally lived in tents in the market-place, and afterwards upon the Areiopagus. Their officers had the name of *toxarchs* (*τόξαρχοι*). Their number was at first 300, purchased soon after the battle of Salamis, but was afterwards increased to 1200.

DEMUS (*δήμος*), originally indicated a district or tract of land; and in this meaning of a country district, inhabited and under cultivation, it is contrasted with *πόλις*.

When Cleisthenes, at Athens, broke up the four tribes of the old constitution, he substituted in their place ten local tribes (*φυλαὶ τοπικαί*), each of which he subdivided into ten *demi* or country parishes, possessing each its principal town; and in some one of these demi were enrolled all the Athenian

citizens resident in Attica, with the exception, perhaps, of those who were natives of Athens itself. These subdivisions corresponded in some degree to the *naucrariae* (*ναυκραρίαι*) of the old tribes, and were originally one hundred in number.

These demi formed independent corporations, and had each their several magistrates, landed and other property, with a common treasury. They had likewise their respective convocations or "parish meetings," convened by the *demarchi*, in which was transacted the public business of the demus, such as the leasing of its estates, the elections of officers, the revision of the registers or lists of *δημόται*, and the admission of new members. Independent of these bonds of union, each demus seems to have had its peculiar temples and religious worship. There were likewise judges, called *δικασταὶ κατὰ δῆμους*, who decided cases where the matter in dispute was of less value than ten drachmae.

Admission into a demus was necessary, before any individual could enter upon his full rights and privileges as an Attic citizen. The register of enrolment was called *ληξιαρχικὸν γραμματεῖον*.

DENARIUS, the principal silver coin among the Romans, was so called because it was originally equal to ten asses; but on the reduction of the weight of the as [As], it was made equal to sixteen asses, except in military pay, in which it was still reckoned as equal to ten asses. The denarius was first coined five years before the first Punic war, B. C. 269. [ARGENTUM]

The average value of the denarii coined at the end of the commonwealth is about  $8\frac{1}{2}d.$ , and those under the empire about  $7\frac{1}{2}d.$

If the denarius be reckoned in value  $8\frac{1}{2}d.$ , the other Roman coins of silver will be of the following value:—

	Peace.	Farth.
Teruncius - -	-	53125
Sembella - -	-	10625
Libella - -	-	2125
Sestertius - -	2	5
Quinarius or Victoriatus - -	4	1
Denarius - -	8	2

Some denarii were called *serrati*, because their edges were notched like a saw, which



appears to have been done to prove that they were solid silver, and not plated; and others *bigati* and *quadrigati*, because on their reverse were represented chariots drawn by two and four horses respectively.

DESIGNATOR. [FENS.]

DESULTOR, a rider in the Roman games, who generally rode two horses at the same time, sitting on them without a saddle, and vaulting upon either of them at his pleasure.

DIADÉMA, originally a white fillet, used to encircle the head. It is represented on the head of Dionysus [see cut, p. 72], and was, in an ornamented form, assumed by kings as an emblem of sovereignty.

DIAETETÆ (*διαίτηται*), or arbitrators, at Athens, were of two kinds; the one public and appointed by lot (*κληροτοί*), the other private, and chosen (*αἰρετοί*) by the parties who referred to them the decision of a disputed point, instead of trying it before a court of justice; the judgments of both, according to Aristotle, being founded on equity rather than law. The number of public arbitrators seems to have been 40, four for each tribe. Their jurisdiction was confined to civil cases.

DICASTES (*δικαστής*), the name of a judge, or rather jurymen, at Athens. The conditions of his eligibility were, that he should be a free citizen, in the enjoyment of his full franchise (*ἐκτεμία*), and not less than thirty years of age, and of persons so qualified six thousand were selected by lot for the service of every year. Their appointment took place every year under the conduct of the nine archons and their official scribe; each of these ten personages drew by lot the names of six hundred persons of the tribe assigned to him; the whole number so selected was again divided by lot into ten sections of 500 each, togeth-

with a supernumerary one, consisting of a thousand persons, from among whom the occasional deficiencies in the sections of 500 might be supplied. To each of the ten sections one of the ten first letters of the alphabet was appropriated as a distinguishing mark, and a small tablet (*πινάκιον*), inscribed with the letter of the section and the name of the individual, was delivered as a certificate of his appointment to each dicast.

Before proceeding to the exercise of his functions, the dicast was obliged to swear the official oath. This oath being taken, and the divisions made as above mentioned, it remained to assign the courts to the several sections of dicasts in which they were to sit. This was not, like the first, an appointment intended to last during the year, but took place under the conduct of the thesmothetae, *de novo*, every time that it was necessary to impanel a number of dicasts. As soon as the allotment had taken place, each dicast received a staff, on which was painted the letter and the colour of the court awarded him, which might serve both as a ticket to procure admittance, and also to distinguish him from any loiterer that might endeavour clandestinely to obtain a sitting after business had begun. While in court, and probably from the hand of the presiding magistrate (*ἡγέμων δικαστηρίου*), he received the token or ticket that entitled him to receive his fee (*δικαστικόν*). This payment is said to have been first instituted by Pericles, and was originally a single obolus; it was increased by Cleon to thrice that amount about the 88th Olympiad.

DICE, game of. [Tessera.]

DICE' (*δίκη*), signifies generally any proceedings at law by one party directly or mediately against others. The object of all such actions is to protect the body politic, or one or more of its individual members, from injury and aggression; a distinction which has in most countries suggested the division of all causes into two great classes, the public and the private, and assigned to each its peculiar form and treatment. At Athens the first of these was implied by the terms public *δίκαι*, or *ἀγῶνες*, or still more

peculiarly by *γραφαί*; causes of the other class were termed private *δίκαι*, or *ἀγῶνες*, or simply *δίκαι* in its limited sense.

In a *δίκη*, only the person whose rights were alleged to be affected, or the legal protector (*κόριος*) of such person, if a minor or otherwise incapable of appearing *suo jure*, was permitted to institute an action as plaintiff; in public causes, with the exception of some few in which the person injured or his family were peculiarly bound and interested to act, any free citizen, and sometimes, when the state was directly attacked, almost any alien, was empowered to do so. The court fees, called *prytaneia*, were paid in private but not in public causes, and a public prosecutor that compromised the action with the defendant was in most cases punished by a fine of a thousand drachmae and a modified disfranchisement, while there was no legal impediment at any period of a private lawsuit to the reconciliation of the litigant parties.

The proceedings in the *δίκη* were commenced by a summons (*πρόσκλησις*) to the defendant to appear on a certain day before the proper magistrate (*εἰσαγωγεύς*), and there answer the charges preferred against him. This summons was often served by the plaintiff in person, accompanied by one or two witnesses (*κλητῆρες*), whose names were endorsed upon the declaration (*λῆξις* or *ἐγκλημα*). Between the service of the summons and appearance of the parties before the magistrate, it is very probable that the law prescribed the intervention of a period of five days. If both parties appeared, the proceedings commenced by the plaintiff putting in his declaration, and at the same time depositing his share of the court fees (*πρυτανεία*), which were trifling in amount, but the non-payment of which was a fatal objection to the further progress of a cause. When these were paid, it became the duty of the magistrate, if no manifest objection appeared on the face of the declaration, to cause it to be written out on a tablet, and exposed for the inspection of the public on the wall or other place that served as the cause list of his court.

The magistrate then appointed a day for

the further proceedings of the *anacrisis* [*ANACRISIS*]. If the plaintiff failed to appear at the *anacrisis*, the suit, of course, fell to the ground; if the defendant made default, judgment passed against him. An affidavit might at this, as well as at other periods of the action, be made in behalf of a person unable to attend upon the given day, and this would, if allowed, have the effect of postponing further proceedings (*ὑπωμοσία*); it might, however, be combated by a counter-affidavit, to the effect that the alleged reason was unfounded or otherwise insufficient (*ἀνθυπωμοσία*); and a question would arise upon this point, the decision of which, when adverse to the defendant, would render him liable to the penalty of contumacy. The plaintiff was in this case said *ἐρήμην ἐλεῖν*; the defendant, *ἐρήμην ὀφλεῖν*, *δικην* being the word omitted in both phrases. The *anacrisis* began with the affidavit of the plaintiff (*προωμοσία*), then followed the answer of the defendant (*ἀντωμοσία* or *ἀντιγραφή*), then the parties produced their respective witnesses, and reduced their evidence to writing, and put in originals, or authenticated copies, of all the records, deeds, and contracts that might be useful in establishing their case, as well as memoranda of offers and requisitions then made by either side (*προκλήσεις*). The whole of the documents were then, if the cause took a straightforward course (*εὐθυδικία*), enclosed on the last day of the *anacrisis* in a casket (*ἐχῖνος*), which was sealed, and entrusted to the custody of the presiding magistrate, till it was produced and opened at the trial. During the interval no alteration in its contents was permitted, and accordingly evidence that had been discovered after the *anacrisis* was not producible at the trial. In some causes, the trial before the dicasts was by law appointed to come on within a given time; in such as were not provided for by such regulations, we may suppose that it would principally depend upon the leisure of the magistrate. Upon the court being assembled, the magistrate called on the cause, and the plaintiff opened his case. At the commencement of the speech, the proper officer (*ὁ ἐὼ' ὄδωρ*) filled the clepsydra with water. As long

as the water flowed from this vessel the orator was permitted to speak; if, however, evidence was to be read by the officer of the court, or a law recited, the water was stopped till the speaker recommenced. The quantity of water, or, in other words, the length of the speeches, was different in different causes. After the speeches of the advocates, which were in general two on each side, and the incidental reading of the documentary and other evidence, the dicasts proceeded to give their judgment by ballot.

When the principal point at issue was decided in favour of the plaintiff, there followed in many cases a further discussion as to the fine or punishment to be inflicted on the defendant (*παθεῖν ἢ ἀποτίσαι*). All actions were divided into two classes, — *ἀγῶνες ἀτίμητοι*, suits not to be assessed, in which the fine, or other penalty, was determined by the laws; and *ἀγῶνες τιμητοί*, suits to be assessed, in which the penalty had to be fixed by the judges. If the suit was an *ἀγὼν τιμητός*, the plaintiff generally mentioned in the pleadings the punishment which he considered the defendant deserved (*τίμημα*); and the defendant was allowed to make a counter-assessment (*ἀντιτιμᾶσθαι*, or *ὑποτιμᾶσθαι*), and to argue before the judges why the assessment of the plaintiff ought to be changed or mitigated. In certain causes, which were determined by the laws, any of the judges was allowed to propose an additional assessment (*προστιμήμα*); the amount of which, however, appears to have been usually fixed by the laws. Thus, in certain cases of theft, the additional penalty was fixed at five days' and nights' imprisonment.

Upon judgment being given in a private suit, the Athenian law left its execution very much in the hands of the successful party, who was empowered to seize the movables of his antagonist as a pledge for the payment of the money, or institute an action of ejectment (*ἐξούλης*) against the refractory debtor. The judgment of a court of dicasts was in general decisive (*δίκη αὐτοτελής*); but upon certain occasions, as, for instance, when a gross case of perjury or conspiracy could be proved by the unsuccessful party to have operated to his disadvantage, the cause, upon

the conviction of such conspirators or witnesses, might be commenced *de novo*.

**DICTA'TOR.** The name and office of dictator are confessedly of Latin origin: thus we read of a dictator at Tusculum in early, at Lanuvium in very late times.

Among the Romans, a dictator was generally appointed in circumstances of extraordinary danger, whether from foreign enemies or domestic sedition. Instances occur very frequently in the early books of Livy, from whom we learn that a dictator was sometimes created for the following purposes also: — 1. For fixing the “*clavus annalis*” on the temple of Jupiter, in times of pestilence or civil discord. 2. For holding the comitia, or elections, in the absence of the consuls. 3. For appointing holidays (*feriarum constituendarum causa*) on the appearance of prodigies, and officiating at the *Judi Romani*, if the praetor could not attend; also for holding trials, and on one occasion, for filling up vacancies in the senate.

According to the oldest authorities, the dictatorship was instituted at Rome in a. c. 501, ten years after the expulsion of the Tarquinii, and the first dictator was said to have been T. Lartius, one of the consuls of the year. Another account states, that the consuls of the year in which the first dictator was appointed were of the Tarquinian party, and therefore distrusted.

This tradition naturally suggests the inference, that the dictator was on this first occasion appointed to direct and supersede the consuls, not only with a view to foreign wars, but also for the purpose of summarily punishing any member of the state, whether belonging to the commonalty or the governing patricians, who should be detected in plotting for the restoration of the exiled king. The powers with which a dictator was invested, will show how far his authority was adequate for such an object.

In the first place, he was formerly called *magister populi*, or master of the patricians or burghers; and though created for six months only, his power within the city was as supreme and absolute as that of the consuls without. In token of this, the *fascēs* and *secures* (the latter, instruments of capital

punishment) were carried before him, even in the city. Again, no appeal against the dictator was at first allowed either to the commons or the burghers, although the latter had, even under the kings, enjoyed the privilege of appealing from them to the great council of the patricians (*provocare ad populum*); a privilege which the Valerian laws had secured to the plebeians likewise. This right, however, was subsequently obtained by the patricians, and perhaps eventually by the plebeians.

Moreover, no one was eligible for the dictatorship unless he had previously been consul or praetor. The first plebeian dictator was C. Martius Rutilus, nominated by the plebeian consul, M. Popillius Laenas, a. c. 356.

With respect to the mode of election, the common practice was, for the senate to select an individual, who was nominated (*dictus*) in the dead of the night by one of the consuls, and then received the *imperium* or sovereign authority from the assembly of the curies. This ratification was in early times indispensable to the validity of the election, just as it had been necessary for the kings, even after their election by the curies, to apply to them for investiture with the *imperium*. In later times, however, and after the passing of the Maenian law, the conferring of the *imperium* was a mere form. Thenceforward it was only necessary that the consul should consent to proclaim the person nominated by the senate.

The authority of a dictator is said to have been supreme in everything; but there were some limitations to his power. 1. The period of office was only six months, and at the end of that time a dictator might be brought to trial for any acts of tyranny committed by him while in power. Many, however, resigned their authority before the expiration of the six months, after completing the business for which they were appointed. 2. A dictator could not draw on the treasury beyond the credit granted him by the senate, nor go out of Italy, nor even ride on horseback without the permission of the people; a regulation apparently capricious, but perhaps intended to show whence his authority came. The usurped

powers of the dictators Sulla and Julius Caesar are, of course, not to be compared with the genuine dictatorship. After the death of the latter, the office was abolished for ever by a law of Antony, the consul. The title, indeed, was offered to Augustus, but he resolutely refused it in consequence of the odium attached to it from the conduct of Sulla when dictator; in fact, even during the later ages of the republic, and for one hundred and twenty years previous to Sulla's dictatorship, the office itself had been in abeyance, though the consuls were frequently invested, in time of danger, with something like a dictatorial power, by a *senatusconsultum*, empowering them to take measures for securing the state against harm (*ut darent operam ne quid respublica detrimenti caperet*).

Together with the master of the burghers, or the dictator, there was always a *magister equitum*, or master of the knights, chosen by the dictator, though sometimes apparently by the senate or the people.

**DIES** (*ἡμέρα*), a day. The name *dies* was applied, like our word day, to the time during which, according to the notions of the ancients, the sun performed his course around the earth, and this time they called the civil day (*dies civilis*, in Greek *νοχθήμερον*, because it included both night and day). The natural day (*dies naturalis*), or the time from the rising to the setting of the sun, was likewise designated by the name *dies*. The civil day began with the Greeks at the setting of the sun, and with the Romans at midnight.

At the time of the Homeric poems the natural day was divided into three parts. The first, called *ἥως*, began with sunrise, and comprehended the whole space of time during which light seemed to be increasing, i. e. till mid-day. The second part was called *μέσση ἡμέρα* or mid-day, during which the sun was thought to stand still. The third part bore the name of *δελή* or *δελειον ἡμέρα*, which derived its name from the increased warmth of the atmosphere. Among the Athenians the first and last of the divisions made at the time of Homer were afterwards subdivided into two parts. The earlier part of the morning was termed

*πρωτὴ* or *πρὸ τῆς ἡμέρας*: the latter, *πληθοῦς τῆς ἀγορᾶς*, or *περὶ πλεθουσάν ἀγορᾶν*. The *μέσση ἡμέρα* of Homer was afterwards expressed by *μεσημερία*, *μέσση ἡμέρα*, or *μέσση ἡμέρα*, and comprehended, as before, the middle of the day, when the sun seemed neither to rise nor to decline. The two parts of the afternoon were called *δελή πρωτῇ* or *πρωτᾷ*, and *δελή ὀψῇ* or *ὀψῃ*. This division continued to be observed down to the latest period of Grecian history, though another more accurate division was introduced at an early period; for Anaximander, or, according to others, his disciple Anaximenes, is said to have made the Greeks acquainted with the use of the Babylonian chronometer or sun-dial (called *πόλος*, or *ὠρολόγιον*), by means of which the natural day was divided into twelve equal spaces of time.

The division of the day most generally observed by the Romans, was that into *tempus antemeridianum* and *pomeridianum*, the *meridies* itself being only considered as a point at which the one ended and the other commenced. But as it was of importance that this moment should be known, an especial officer [*Accensus*] was appointed, who proclaimed the time of mid-day. The division of the day into twelve equal spaces, which were shorter in winter than in summer, was adopted at the time when artificial means of measuring time were introduced among the Romans from Greece. This was about the year a. c. 291, when L. Papirius Cursor, after the war with Pyrrhus in southern Italy, brought to Rome an instrument called *solarium horologium*, or simply *solarium*. But as the solarium had been made for a different meridian, it showed the time at Rome very incorrectly. Scipio Nasica, therefore, erected in a. c. 159 a public clepsydra, which indicated the hours of the night as well as of the day. Even after the erection of this clepsydra it was customary for one of the subordinate officers of the praetor to proclaim the third, sixth, and ninth hours; which shows that the day was, like the night, divided into four parts, each consisting of three hours.

All the days of the year were, according

to different points of view, divided by the Romans into different classes. For the purpose of the administration of justice all days were divided into *dies fasti* and *dies nefasti*.

**DIES FASTI** were the days on which the praetor was allowed to administer justice in the public courts; they derived their name from *fari* (*fari tria verba; do, dico, addico*). On some of the *dies fasti* comitia could be held, but not on all. The regular *dies fasti* were marked in the Roman calendar by the letter F, and their number in the course of the year was 38. Besides these there were certain days called *dies interci*, on which the praetor might hold his courts, but not at all hours, so that sometimes one half of such a day was *fastus*, while the other half was *nefastus*. Their number was 65 in the year.

**DIES NEFASTI** were days on which neither courts of justice nor comitia were allowed to be held, and which were dedicated to other purposes. The term *dies nefasti*, which originally had nothing to do with religion, but simply indicated days on which no courts were to be held, was in subsequent times applied to religious days in general, as *dies nefasti* were mostly dedicated to the worship of the gods.

In a religious point of view all days of the year were either *dies festi*, or *dies profesti*, or *dies interci*. According to the definition given by Macrobius, *dies festi* were dedicated to the gods, and spent with sacrifices, repasts, games, and other solemnities; *dies profesti* belonged to men for the administration of their private and public affairs. *Dies interci* were common between gods and men, that is, partly devoted to the worship of the gods, partly to the transaction of ordinary business.

*Dies profesti* were either *dies fasti*, or *dies comitiales*, that is, days on which comitia were held, or *dies comperendini*, that is, days to which any action was allowed to be transferred; or *dies stati*, that is, days set apart for causes between Roman citizens and foreigners; or *dies procliales*, that is, all days on which religion did not forbid the commencement of a war.

DIFFAREATIO. [DIVORTIUM.]

**DIMACHAE** (*Διμάχαι*), Macedonian horse-soldiers, who also fought on foot when occasion required, like our dragoons.

**DIMINUTIO CA'PITIS**. [CAPUT.]

**DINNERS**, Greek [*Δειπνον*], Roman [COENA].

**DIONYSIA** (*Διονύσια*), festivals celebrated in various parts of Greece in honour of Dionysus, and characterised by extravagant merriment and enthusiastic joy.

Drunkenness, and the boisterous music of flutes, cymbals, and drums, were likewise common to all Dionysiac festivals. In the processions called *Δεσφοί* (from *δεσφω*), with which they were celebrated, women also took part in the disguise of Bacchae, Lenae, Thyades, Naiades, Nymphs, &c., adorned with garlands of ivy, and bearing the thyrsus in their hands, so that the whole train represented a population inspired, and actuated by the powerful presence of the god. The choruses sung on the occasion were called dithyrambs, and were hymns addressed to the god in the freest metres and with the boldest imagery, in which his exploits and achievements were extolled. [CHORUS.] The phallus, the symbol of the fertility of nature, was also carried in these processions. The indulgence in drinking was considered by the Greeks as a duty of gratitude which they owed to the giver of the vine, hence in some places it was thought a crime to remain sober at the Dionysia.

The Attic festivals of Dionysus were four in number: the *Rural* or *Lesser Dionysia* (*Διονύσια κατ' ἀγρούς*, or *μικρά*), the *Lenaeae* (*Ληναία*), the *Anthesteria* (*Ἀνθεστήρια*), and the *City* or *Great Dionysia* (*Διονύσια ἐν ᾠτείᾳ*, *ἀστικὰ* or *μεγάλα*). The season of the year sacred to Dionysus was during the months nearest to the shortest day; and the Attic festivals were accordingly celebrated in Poseideon, Gamelion, Anthesterion, and Elaphebolion.

The *Rural* or *Lesser Dionysia*, a vintage festival, were celebrated in the various demes of Attica in the month of Poseideon, and were under the superintendence of the several local magistrates, the demarchs. This was doubtless the most ancient of all, and was held with the highest degree of

merriment and freedom; even slaves enjoyed full freedom during its celebration, and their boisterous shouts on the occasion were almost intolerable. It is here that we have to seek for the origin of comedy, in the jests and the scurrilous abuse which the peasants vented upon the bystanders from a waggon in which they rode about. The Dionysia in the Peirææus, as well as those of the other demes of Attica, belonged to the lesser Dionysia.

The second festival, the *Lenææ* (from *λῆνός*, the wine-press, from which also the month of Gamelion was called by the Ionians *Lenæon*), was celebrated in the month of Gamelion; the place of its celebration was the ancient temple of Dionysus Limnaeus (from *λίμνη*, as the district was originally a swamp). This temple was called the *Lenæon*. The *Lenææ* were celebrated with a procession and scenic contests in tragedy and comedy. The procession probably went to the *Lenæon*, where a goat (*τράγος*, hence the chorus and tragedy which arose out of it were called *τραγικὸς χορός*, and *τραγῳδία*) was sacrificed, and a chorus standing around the altar sang the dithyrambic ode to the god. As the dithyramb was the element out of which, by the introduction of an actor, tragedy arose [*Chorus*], it is natural that, in the scenic contests of this festival, tragedy should have preceded comedy. The poet who wished his play to be brought out at the *Lenææ* applied to the second archon, who had the superintendence of this festival, and who gave him the chorus if the piece was thought to deserve it.

The third festival, the *Anthesteria*, was celebrated on the 11th, 12th, and 13th days of the month of Anthesterion. The second archon likewise superintended the celebration of the *Anthesteria*, and distributed the prizes among the victors in the various games which were carried on during the season. The first day was called *πρωθρία*: the second, *χθες*: and the third, *χόρυποι*. The first day derived its name from the opening of the casks to taste the wine of the preceding year; the second from *χθῆς*, the cup, and seems to have been the day devoted to drinking. The third day had

its name from *χόρυπος*, a pot, as on this day persons offered pots with flowers, seeds, or cooked vegetables, as a sacrifice to Dionysus and Hermes Chthonius.

It is uncertain whether dramas were performed at the *Anthesteria*; but it is supposed that comedies were represented, and that tragedies which were to be brought out at the great Dionysia were perhaps rehearsed at the *Anthesteria*. The mysteries connected with the celebration of the *Anthesteria* were held at night.

The fourth festival, the *City or Great Dionysia*, was celebrated about the 12th of the month of Elaphebolion; but we do not know whether they lasted more than one day or not. The order in which the solemnities took place was as follows:—the great public procession, the chorus of boys, the *comus* [*Chorus*], comedy, and, lastly, tragedy. Of the dramas which were performed at the great Dionysia, the tragedies at least were generally new pieces; repetitions do not, however, seem to have been excluded from any Dionysiac festival. The first archon had the superintendence, and gave the chorus to the dramatic poet who wished to bring out his piece at this festival. The prize awarded to the dramatist for the best play consisted of a crown, and his name was proclaimed in the theatre of Dionysus. As the great Dionysia were celebrated at the beginning of spring, when the navigation was re-opened, Athens was not only visited by numbers of country people, but also by strangers from other parts of Greece, and the various amusements and exhibitions on this occasion were not unlike those of a modern fair.

The worship of Dionysus, whom the Romans called *Bacchus*, or rather the *Bacchic* mysteries and orgies (*Bacchanalia*), are said to have been introduced from southern Italy into Etruria, and from thence to Rome, where for a time they were carried on in secret, and, during the latter period of their existence, at night. The initiated, according to Livy, not only indulged in feasting and drinking at their meetings, but when their minds were heated with wine they practised the coarsest



excesses and the most unnatural vices. The time of initiation lasted ten days; on the tenth, the person who was to be initiated took a solemn meal, underwent a purification by water, and was led into the sanctuary (*Bacchanal*). At first only women were initiated, and the orgies were celebrated every year during three days. But Pacula Annia, a Campanian matron, pretending to act under the direct influence of Bacchus, changed the whole method of celebration: she admitted men to the initiation, and transferred the solemnisation, which had hitherto taken place during the daytime, to the night. Instead of three days in the year, she ordered that the Bacchanalia should be held during five days in every month. It was from that time that these orgies were carried on with frightful licentiousness and excesses of every kind. The evil at length became so alarming, that, in B. C. 186, the consuls, by the command of the senate, instituted an investigation into the nature and object of these new rites. The result was that numerous persons were arrested, and some put to death; and that a decree of the senate was issued, commanding that no Bacchanalia should be held either in Rome or Italy; that if any one should think such ceremonies necessary, or if he could not neglect them without scruples or making atonements, he should apply to the praetor urbanus, who might then consult the senate. If the permission should be granted to him, in an assembly of the senate, consisting of not less than one hundred members, he might solemnise the Bacchic sacra; but no more than five persons were to be present at the celebration; there should be no common fund, and no master of the sacra or priest. A brazen table containing this important document was discovered near Bari, in southern Italy, in the year 1640, and is at present in the imperial Museum of Vienna.

While the *Bacchanalia* were thus suppressed, another more simple and innocent festival of Bacchus, the *Liberalia* (from *Liber*, or *Liber Pater*, a name of Bacchus), continued to be celebrated at Rome every year on the 16th of March. Priests and

aged priestesses, adorned with garlands of ivy, carried through the city wine, honey, cakes, and sweetmeats, together with an altar with a handle (*ansatu ara*), in the middle of which there was a small fire-pan (*fulculus*), in which from time to time sacrifices were burnt. On this day Roman youths who had attained their sixteenth year received the *toga virilis*.

**DIO'TA**, a vessel having two ears (*ἄρα*) or handles, used for holding wine. It appears to have been much the same as the amphora. [*AMPHORA*.]

**DIPLO'MA**, a writ or public document, which conferred upon a person any right or privilege. During the republic, it was granted by the consuls and senate; and under the empire, by the emperor and the magistrates whom he authorised to do so. It consisted of two leaves, whence it derived its name.

**DIPTYCHIA** (*δίπτυχα*), two writing tablets, which could be folded together. They were commonly made of wood and covered over with wax.

**DIRIBITORES**, officers in the Comitæ, whose duty it was to divide the votes (*tabellæ*) when taken out of the *cistæ*, or ballot-boxes, so as to determine which had the majority. They handed them over to the *custodes*, who checked them off by points marked on a tablet.

**DISCUS** (*δίσκος*), a circular plate of stone, or metal, made for throwing to a distance as an exercise of strength and dexterity. It was one of the principal gymnastic exercises of the ancients, being included in the *Pentathlon*.

**DISPENSATOR**. [*CALCULATOR*.]

**DITHYRAMBUS**. [*CHORUS*.]

**DIVERSORIUM**. [*CAUPONA*.]

**DIVINATIO** (*μαντική*) a power in man which foresees future things by means of those signs which the gods throw in his way.

Among the Greeks the *manteis* (*μαντεῖς*), or seers, who announced the future, were supposed to be under the direct influence of the gods, chiefly that of Apollo. In many families of seers the inspired knowledge of the future was considered to be hereditary, and to be transmitted from father to son.

o these families belonged the Iamids, who on Olympia spread over a considerable part of Greece; the Branchidae, near Miles; the Eumolpids, at Athens and Eleusis; the Tellia, the Acarnanian seers, and others. Along with the seers we may also mention the Bacides and the Sibyllae. Both existed from a very remote time, and were distinct from the manteis so far as they pretended to derive their knowledge of the future from sacred books (*χρησμοί*) which they consulted, and which were in some places, as at Athens and Rome, kept by the government or some especial officers, in the acropolis and in the most revered sanctuary. The Bacides are said to have been descended from one or more prophetic nymphs of the name of Bacis. The Sibyllae were prophetic women, probably of Asiatic origin, whose peculiar custom seems to have been to wander with their sacred books from place to place. The Sibylla, whose books gained so great an importance at Rome, is reported to have been the Erythraean: the books which she was said to have sold to one of the Tarquins were carefully concealed from the public, and only accessible to the duumvirs.

Besides these more respectable prophets and prophetesses, there were numbers of diviners of an inferior order (*χρησμολόγοι*), who made it their business to explain all sorts of signs, and to tell fortunes. They were, however, more particularly popular with the lower orders, who are everywhere most ready to believe what is most marvelous and least entitled to credit.

No public undertaking of any consequence was ever entered upon by the Greeks and Romans without consulting the will of the gods, by observing the signs which they sent, especially those in the sacrifices offered for the purpose, and by which they were thought to indicate the success or the failure of the undertaking. For this kind of divination no divine inspiration was thought necessary, but merely experience and a certain knowledge acquired by routine; and although in some cases priests were appointed for the purpose of observing and explaining signs [*AUGUR*; *HARUSPEX*], yet on any sudden emergency,

especially in private affairs, any one who met with something extraordinary, might act as his own interpreter. The principal signs by which the gods were thought to declare their will, were things connected with the offering of sacrifices, the flight and voice of birds, all kinds of natural phenomena, ordinary as well as extraordinary, and dreams.

The interpretation of signs of the first class (*ἱερομαντεία* or *ἱεροσκοπία*, *haruspicium* or *ars haruspicina*) was, according to Aeschylus, the invention of Prometheus. It seems to have been most cultivated by the Etruscans, among whom it was raised into a complete science, and from whom it passed to the Romans. Sacrifices were either offered for the special purpose of consulting the gods, or in the ordinary way; but in both cases the signs were observed, and when they were propitious, the sacrifice was said *καλλερεῖν*. The principal points that were generally observed were, 1. The manner in which the victim approached the altar. 2. The nature of the intestines with respect to their colour and smoothness; the liver and bile were of particular importance. 3. The nature of the flame which consumed the sacrifice. Especial care was also taken during a sacrifice, that no inauspicious or frivolous words were uttered by any of the bystanders: hence the admonitions of the priests, *εὐφημεῖτε* and *εὐφημία*, or *say good things*, *σιωπᾶτε*, *ἡσυχᾶτε*, *be silent*, and others; for improper expressions were not only thought to pollute and profane the sacred act, but to be unlucky omens.

The art of interpreting signs of the second class was called *οἰωνιστική*, *augurium*, or *auspicium*. It was, like the former, common to Greeks and Romans, but never attained the same degree of importance in Greece as it did in Rome. [*AUSPICITUM*.] The Greeks, when observing the flight of birds, turned their face toward the north, and then a bird appearing to the right (east), especially an eagle, a heron, or a falcon, was a favourable sign; while birds appearing to the left (west) were considered as unlucky signs.

Of greater importance than the appearance of animals, at least to the Greeks, were

the phenomena in the heavens, particularly during any public transaction. Among the unlucky phenomena in the heavens (*βιοσημεία, signa, or portenta*) were thunder and lightning, an eclipse of the sun or moon, earthquakes, rain of blood, stones, milk, &c. Any one of these signs was sufficient at Athens to break up the assembly of the people. In common life, things apparently of no importance, when occurring at a critical moment, were thought by the ancients to be signs sent by the gods, from which conclusions might be drawn respecting the future. Among these common occurrences we may mention sneezing, twinkling of the eyes, tinkling of the ears, &c.

The art of interpreting dreams (*ὄνειπορία*), which had probably been introduced into Europe from Asia, where it is still a universal practice, seems in the Homeric age to have been held in high esteem, for dreams were said to be sent by Zeus. In subsequent times, that class of diviners who occupied themselves with the interpretation of dreams, seems to have been very numerous and popular; but they never enjoyed any protection from the state, and were chiefly resorted to by private individuals. The subject of oracles is treated in a separate article. [ORACULUM.]

The word *divinatio* was used in a particular manner by the Romans as a law-term. If in any case two or more accusers came forward against one and the same individual, it was, as the phrase ran, *decided by divinatio*, who should be the chief or real accuser, whom the others then joined as *subscriptores*; i. e. by putting their names to the charge brought against the offender. This transaction, by which one of several accusers was selected to conduct the accusation, was called *divinatio*, as the question here was not about facts, but about something which was to be done, and which could not be found out by witnesses or written documents; so that the judges had, as it were, to divine the course which they had to take. Hence the oratio of Cicero, in which he tries to show that he, and not Q. Caecilius Niger, ought to conduct the accusation against Verres, is called *Divinatio in Caecilium*.

## DIVI'SOR. [AMBITUS.]

**DIVORTIUM** (*ἀπόλειψις, ἀποπέμψις*), divorce. 1. GREEK. The laws of Athens permitted either the husband or the wife to call for and effect a divorce. If it originated with the wife, she was said to leave her husband's house (*ἀπολείπειν*); if otherwise, to be dismissed from it (*ἀποπέμψθαι*). After divorce, the wife resorted to her male relations, with whom she would have remained if she had never quitted her maiden state; and it then became their duty to receive or recover from her late husband all the property that she had brought to him in acknowledged dowry upon their marriage. If, upon this, both parties were satisfied, the divorce was final and complete: if otherwise, an action *ἀπολήψεως*, or *ἀποπέμψεως*, would be instituted, as the case might be, by the party opposed to the separation. A separation, however, whether it originated from the husband or the wife, was considered to reflect discredit on the latter.

2. ROMAN. Divorce always existed in the Roman polity. As one essential part of a marriage was the consent and conjugal affection of the parties, it was considered that this affection was necessary to its continuance, and accordingly either party might declare his or her intention to dissolve the connection. No judicial decree, and no interference of any public authority, was requisite to dissolve a marriage. The first instance of divorce at Rome is said to have occurred about A. C. 234, when Sp. Carvilius Ruga put away his wife, on the ground of barrenness; it is added, that his conduct was generally condemned.

Towards the latter part of the republic, and under the empire, divorces became very common. Pompey divorced his wife Mucia for alleged adultery; and Cicero divorced his wife Terentia, after living with her thirty years, and married a young woman. If a husband divorced his wife, the wife's dowry, as a general rule, was restored; and the same was the case when the divorce took place by mutual consent.

Corresponding to the forms of marriage by *confarreatio* and *coemptio*, there were the forms of divorce by *diffarreatio* and *remancipatio*.

*patio*. In course of time, less ceremony was used; but still some distinct notice or declaration of intention was necessary to constitute a divorce.

The term *repudium*, it is said, properly applies to a marriage only contracted, and *divortium* to an actual marriage; but sometimes *divortium* and *repudium* appear to be used indifferently. The phrases to express a divorce are, *nuncium remittere, divortium facere*; and the form of words might be as follows — *Tuas res tibi habeto, tuas res tibi agito*. The phrases used to express the renunciation of a marriage contract were, *renuntiare repudium, repudium remittere, dicere, and repudiare*; and the form of words might be, *Conditione tua non utor*.

**DOCIMA'SIA** (δοκιμασία). When any citizen of Athens was either appointed by lot, or chosen by suffrage, to hold a public office, he was obliged, before entering on its duties, to submit to a *docimasia*, or scrutiny into his previous life and conduct, in which any person could object to him as unfit. The *docimasia*, however, was not confined to persons appointed to public offices; for we read of the denouncement of a scrutiny against orators who spoke in the assembly while leading profligate lives, or after having committed flagitious crimes.

**DO'LIIUM**, a cylindrical vessel, somewhat resembling our tubs or casks, into which new wine was put to let it ferment.

**DOMINIUM** signifies quiritarian ownership, or property in a thing; and *dominus*, or *dominus legitimus*, is the owner. The *dominus* has the power of dealing with a thing as he pleases, and differs from the bare *possessor*, who has only the right of possession, and has not the absolute ownership of the thing.

**DOMUS** (*oikos*), a house. 1. GREEK. A Greek house was always divided into two distinct portions, the *Andronitis*, or men's apartments (*ἀνδρωνίτις*), and the *Gynaeconitis*, or women's apartments (*γυναικωνίτις*). In the earliest times, as in the houses referred to by Homer, and in some houses at a later period, the women's apartments were in the upper story (*ὀρεφρον*), but usually at a later time the *gynaeconitis*

was on the same story with the *andronitis*, and behind it.

The front of the house towards the street was not large, as the apartments extended rather in the direction of its depth than of its width. In towns the houses were often built side by side, with party-walls between. The exterior wall was plain, being composed generally of stone, brick, and timber, and often covered with stucco.

There was no open space between the street and the house-door, like the Roman *vestibulum*. The *πρόθυρα*, which is sometimes mentioned, seems to be merely the space in front of the house. In front of the house was generally an altar of Apollo *Agyieus*, or a rude obelisk emblematical of the god. Sometimes there was a laurel tree in the same position, and sometimes a head of the god *Hermes*.

A few steps (*ἐμβαθμοί*) led up to the house-door, which generally bore some inscription, for the sake of a good omen, or as a charm. The door sometimes opened outwards; but this seems to have been an exception to the general rule, as is proved by the expressions used for opening, *ἐνδύειν*, and shutting it, *ἐπισπασσάσθαι* and *ἐφελκυσσάσθαι*. The handles were called *ἐπισπαστήρες*.

The house-door was called *ἀλφειά* or *ἀλφειά θύρα*, because it led to the *αὐλή*. It gave admittance to a narrow passage (*θύρωρεῖον, πυλῶν, θύρων*), on one side of which, in a large house, were the stables, on the other the porter's lodge. The duty of the porter (*θύρωρός*) was to admit visitors and to prevent anything improper from being carried into or out of the house. The porter was attended by a dog. Hence the phrase *εἰλαθεῖσθαι τὴν κύναν*, corresponding to the Latin *Cave canem*.

From the *θύρωρεῖον* we pass into the peristyle or court (*περιστύλιον, αὐλή*) of the *andronitis*, which was a space open to the sky in the centre (*ἐκαιθρον*), and surrounded on all four sides by porticoes (*στοαί*), of which one, probably that nearest the entrance, was called *προστόν*. These porticoes were used for exercise, and sometimes for dining in. Here was commonly the altar on which sacrifices were offered to the household gods. In building the por-

ticoes the object sought was to obtain as much sun in winter, and as much shade and air in summer, as possible.

Round the peristyle were arranged the chambers used by the men, such as banqueting rooms (οἶκοι, ἀνδρώνες), which were large enough to contain several sets of couches (τρίκλινοι, ἐπτάκλινοι, τριακοντάκλινοι), and at the same time to allow abundant room for attendants, musicians, and performers of games; parlours or sitting rooms (ἐξέδραι), and smaller chambers and sleeping rooms (δωμάτια, κοιτῶνες, οἰκήματα); picture-galleries and libraries, and sometimes store-rooms; and in the arrangement of these apartments attention was paid to their aspect.

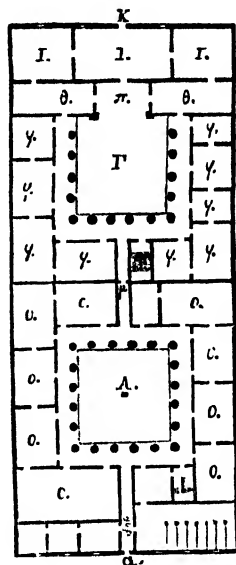
The peristyle of the andronitis was connected with that of the gynaeconitis by a door called μέταυλος, μέσαυλος, or μεσαύλιος, which was in the middle of the portico of the peristyle opposite to the entrance. By means of this door all communication between the andronitis and gynaeconitis could be shut off. Accordingly Xenophon calls it θύρα βαλανωτός. Its name μέσαυλος is evidently derived from μέσος, and means the door between the two αὐλαί or peristyles.

This door gave admittance to the peristyle of the gynaeconitis, which differed from that of the andronitis in having porticoes round only three of its sides. On the fourth side were placed two antae [ΑΝΤΑΙ], at a considerable distance from each other. A third of the distance between these antae was set off inwards, thus forming a chamber or vestibule, which was called προστάς, παραστάς, and πρόδρομος. On the right and left of this προστάς were two bed chambers, the δάλαμος and ἀμφιβάλαμος, of which the former was the principal bed-chamber of the house, and here also seem to have been kept the vases, and other valuable articles of ornament. Beyond these rooms were large apartments (ιστῶνες) used for working in wool. Round the peristyle were the eating-rooms, bed-chambers, store-rooms, and other apartments in common use.

Besides the αἰθελος θύρα and the μέσαυλος θύρα, there was a third door (κηπαία θύρα) leading to the garden.

## DOMUS

The following is a conjectural plan of the ground-floor of a Greek house of the larger size.



GROUND-FLOOR OF A GREEK HOUSE

α, House-door, αἰθελος θύρα: θυρ, passage, θυρωρεῖον or θυρών: Α, peristyle, or αὐλή of the andronitis; ο, the halls and chambers of the andronitis; μ, μέταυλος or μέσαυλος θύρα: Γ, peristyle of the gynaeconitis; γ, chambers of the gynaeconitis; π, προστάς or παραστάς; θ, δάλαμος and ἀμφιβάλαμος; Ι, rooms for working in wool (ιστῶνες); Κ, garden-door, κηπαία θύρα.

There was usually, though not always, an upper story (ὑπερώιον, διήρης), which seldom extended over the whole space occupied by the lower story. The principal use of the upper story was for the lodging of the slaves. The access to the upper floor seems to have been sometimes by stairs on the outside of the house, leading up from the street. Guests were also lodged in the upper story. But in some large houses

there were rooms set apart for their reception (*ξενώες*) on the ground-floor.

The roofs were generally flat, and it was customary to walk about upon them.

In the interior of the house the place of doors was sometimes supplied by curtains (*παραπερώματα*), which were either plain, or dyed, or embroidered.

The principal openings for the admission of light and air were in the roofs of the peristyles; but it is incorrect to suppose that the houses had no windows (*θυρίδες*), or at least none overlooking the street. They were not at all uncommon.

Artificial warmth was procured partly by means of fire-places. It is supposed that chimneys were altogether unknown, and that the smoke escaped through an opening in the roof (*καπνοδόκη*), but it is not easy to understand how this could be the case when there was an upper story. Little portable stoves (*ἐσχάραι, ἐσχάριδες*) or chafing-dishes (*ἀνθράκια*) were frequently used.

The houses of the wealthy in the country, at least in Attica, were much larger and more magnificent than those in the towns. The latter seem to have been generally small and plain, especially in earlier times, when the Greeks preferred expending the resources of art and wealth on their temples and public buildings; but the private houses became more magnificent as the public buildings began to be neglected.

The decorations of the interior were very plain at the period to which our description refers. The floors were of stone. At a late period coloured stones were used. Mosaics are first mentioned under the kings of Pergamus.

The walls, up to the 4th century B.C., seem to have been only whitened. The first instance of painting them is that of Alcibiades. This innovation met with considerable opposition. We have also mention of painted ceilings at the same period. At a later period this mode of decoration became general.

2. ROMAN. The houses of the Romans were poor and mean for many centuries after the foundation of the city. Till the war with Pyrrhus the houses were covered

only with thatch or shingles, and were usually built of wood or unbaked bricks. It was not till the latter times of the republic, when wealth had been acquired by conquests in the East, that houses of any splendour began to be built; but it then became the fashion not only to build houses of an immense size, but also to adorn them with columns, paintings, statues, and costly works of art.

Some idea may be formed of the size and magnificence of the houses of the Roman nobles during the later times of the republic by the price which they fetched. The consul Messalla bought the house of Autronius for 3700 sestertia (nearly 33,000*l.*), and Cicero the house of Crassus, on the Palatine, for 3,500 sestertia (nearly 31,000*l.*). The house of Publius Clodius, whom Milo killed, cost 14,800 sestertia (about 131,000*l.*); and the Tusculan villa of Scaurus was fitted up with such magnificence, that when it was burnt by his slaves, he lost 100,000 sestertia, upwards of 885,000*l.*

Houses were originally only one story high; but as the value of ground increased in the city they were built several stories in height, and the highest floors were usually inhabited by the poor. Till the time of Nero, the streets in Rome were narrow and irregular, and bore traces of the haste and confusion with which the city was built after it had been burnt by the Gauls; but after the great fire in the time of that emperor, by which two-thirds of Rome was burnt to the ground, the city was built with great regularity. The streets were made straight and broad; the height of the houses was restricted, and a certain part of each was required to be built of Gabian or Alban stone, which was proof against fire.

The principal parts of a Roman house were the, 1. *Vestibulum*, 2. *Ostium*, 3. *Atrium* or *Carum Aedium*, 4. *Alae*, 5. *Tablinum*, 6. *Fauces*, 7. *Peristylum*. The parts of a house which were considered of less importance, and of which the arrangement differed in different houses, were the, 1. *Cubicula*, 2. *Triclinia*, 3. *Oeci*, 4. *Exedrae*, 5. *Pinacotheca*, 6. *Bibliotheca*, 7. *Balneum*,

8. *Culina*, 9. *Coenacula*, 10. *Diæta*, 11. *Solaria*. We shall speak of each in order.

1. *VESTIBULUM* did not properly form part of the house, but was a vacant space before the door, forming a court, which was surrounded on three sides by the house, and was open on the fourth to the street.

2. *OSTIUM*, which is also called *janua* and *fores*, was the entrance to the house. The street-door admitted into a hall, to which the name of ostium was also given, and in which there was frequently a small room (*cella*) for the porter (*janitor* or *ostiarius*), and also for a dog, which was usually kept in the hall to guard the house. Another door (*janua interior*) opposite the street-door led into the atrium.

3. *ATRIUM* or *CAVUM AEDIUM*, also written *Cavaedium*, are probably only different names of the same room.

The Atrium or Cavum Aedium was a large apartment roofed over with the exception of an opening in the centre, called *compluvium*, towards which the roof sloped so as to throw the rain-water into a cistern in the floor, termed *impluvium*, which was frequently ornamented with statues, columns, and other works of art. The word *impluvium*, however, is also employed to denote the aperture in the roof.

The atrium was the most important room in the house, and among the wealthy was usually fitted up with much splendour and magnificence. Originally it was the only sitting-room in the house; but in the houses of the wealthy it was distinct from the private apartments, and was used as a reception-room, where the patron received his clients, and the great and noble the numerous visitors who were accustomed to call every morning to pay their respects or solicit favours. But though the atrium was not used by the wealthy as a sitting-room for the family, it still continued to be employed for many purposes which it had originally served. Thus the nuptial couch was placed in the atrium opposite the door, and also the instruments and materials for spinning and weaving, which were formerly carried on by the women of the family in this room. Here also the images of their ancestors were placed, and the focus or fire-

place, which possessed a sacred character, being dedicated to the Lares of each family.

4. *ALAE*, wings, were small apartments or recesses on the left and right sides of the atrium.

5. *TABLINUM* was in all probability a recess or room at the further end of the atrium opposite the door leading into the hall, and was regarded as part of the atrium. It contained the family records and archives.

With the tablinum the Roman house appears to have originally ceased; and the sleeping-rooms were probably arranged on each side of the atrium. But when the atrium and its surrounding rooms were used for the reception of clients and other public visitors, it became necessary to increase the size of the house; and the following rooms were accordingly added:—

6. *FAUCES* appear to have been passages, which passed from the atrium to the peristylum or interior of the house.

7. *PERISTYLIUM* was in its general form like the atrium, but it was one-third greater in breadth, measured transversely, than in length. It was a court open to the sky in the middle; the open part, which was surrounded by columns, was larger than the impluvium in the atrium, and was frequently decorated with flowers and shrubs.

The arrangement of the rooms, which are next to be noticed, varied according to the taste and circumstances of the owner. It is therefore impossible to assign to them any regular place in the house.

1. *CUBICULA*, bed-chambers, appear to have been usually small. There were separate cubicles for the day and night; the latter were also called *dormitoria*.

2. *TRICLINIA* are treated of in a separate article. [*TRICLINIUM*.]

3. *OECI*, from the Greek *oikos*, were spacious halls or saloons borrowed from the Greeks, and were frequently used as triclinia. They were to have the same proportions as triclinia, but were to be more spacious on account of having columns, which triclinia had not.

4. *EXEDRAE* were rooms for conversation and the other purposes of society.

5. *PINACOTHECA*, a picture-gallery.

6, 7. BIBLIOTHECA and BALINEUM are treated of in separate articles.

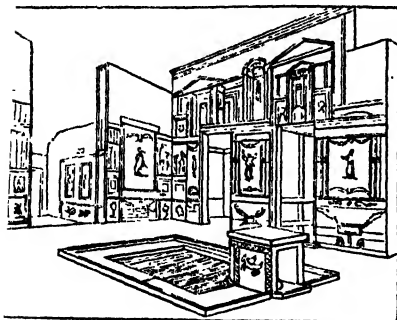
8. CULINA, the kitchen. The food was originally cooked in the atrium; but the progress of refinement afterwards led to the use of another part of the house for this purpose.

9. COENACULA, properly signified rooms to dine in; but after it became the fashion to dine in the upper part of the house, the whole of the rooms above the ground-floor were called *coenacula*.

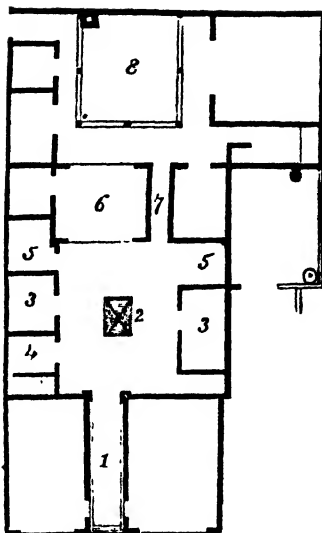
10. DIAETA, an apartment used for dining, and for the other purposes of life. It appears to have been smaller than the triclinium. *Diaeta* is also the name given by Pliny to rooms containing three or four bed-chambers (*cubacula*). Pleasure-houses or summer-houses are also called *diaetae*.

11. SOLARIA, properly places for basking in the sun, were terraces on the tops of houses.

The cut annexed represents the atrium of a house at Pompeii. In the centre is the impluvium, and the passage at the further end is the ostium or entrance hall.



The preceding account of the different rooms, and especially of the arrangement of the atrium, tablinum, peristyle, &c., is best illustrated by the houses which have been disinterred at Pompeii. The ground-plan of one is accordingly subjoined.



GROUND-PLAN OF A ROMAN HOUSE

Like most of the other houses at Pompeii, it had no vestibulum according to the meaning given above. 1. The *ostium* or entrance hall, which is six feet wide and nearly thirty long. Near the street-door there is a figure of a large fierce dog worked in mosaic on the pavement, and beneath it is written *Cave Canem*. The two large rooms on each side of the vestibule appear from the large openings in front of them to have been shops; they communicate with the entrance hall, and were therefore probably occupied by the master of the house. 2. The *atrium*, which is about twenty-eight feet in length and twenty in breadth; its *impluvium* is near the centre of the room, and its floor is paved with white *tesserae*, spotted with black. 3. Chambers for the use of the family, or intended for the reception of guests, who were entitled to claim hospitality. 4. A small room with a staircase leading up to the upper rooms. 5.



*Alae*. 6. The *tablinum*. 7. The *fauces*. 8. Peristyle, with Doric columns and garden in the centre. The large room on the right of the peristyle is the *triclinium*; beside it is the kitchen; and the smaller apartments are *cubicula* and other rooms for the use of the family.

Having given a general description of the rooms of a Roman house, it remains to speak of the (1) floors, (2) walls, (3) ceilings, (4) windows, and (5) the mode of warming the rooms. For the doors, see JANUA.

(1.) The floor (*solum*) of a room was seldom boarded: it was generally covered with stone or marble, or mosaics. The common floors were paved with pieces of bricks, tiles, stones, &c., forming a kind of composition called *rudratio*. Sometimes pieces of marble were imbedded in a composition ground, and these probably gave the idea of mosaics. As these floors were beaten down (*pavita*) with rammers (*fistulae*), the word *pavimentum* became the general name for a floor. Mosaics, called by Pliny *lithostrota* (λίθόστρωτα), though this word has a more extensive meaning, first came into use in Sulla's time, who made one in the temple of Fortune at Praeneste. Mosaic work was afterwards called *Musivum opus*, and was most extensively employed.

(2.) The inner walls (*parietes*) of private rooms were frequently lined with slabs of marble, but were more usually covered by paintings, which in the time of Augustus were made upon the walls themselves. This practice was so common that we find even the small houses in Pompeii have paintings upon their walls.

(3.) The ceilings seem originally to have been left uncovered, the beams which supported the roof or the upper story being visible. Afterwards planks were placed across these beams at certain intervals, leaving hollow spaces, called *lacunaria* or *laquearia*, which were frequently covered with gold and ivory, and sometimes with paintings. There was an arched ceiling in common use, called *CAMARA*.

(4.) The Roman houses had few windows (*fenestrae*). The principal apartments, the

atrium, peristyle, &c., were lighted from above, and the *cubicula* and other small rooms generally derived their light from them, and not from windows looking into the street. The rooms only on the upper story seem to have been usually lighted by windows.

The windows appear originally to have been merely openings in the wall, closed by means of shutters, which frequently had two leaves (*bifores fenestrae*).

Windows were also sometimes covered by a kind of lattice or trellis work (*clathri*), and sometimes by net-work, to prevent serpents and other noxious reptiles from getting in.

Afterwards, however, windows were made of a transparent stone, called *lapis specularis* (mica); such windows were called *specularia*. Windows made of glass (*vitrum*) are first mentioned by Lactantius, who lived in the fourth century of the Christian era; but the discoveries at Pompeii prove that glass was used for windows under the early emperors.

(5.) The rooms were heated in winter in different ways; but the Romans had no stoves like ours. The *cubicula*, *triclina*, and other rooms, which were intended for winter use, were built in that part of the house upon which the sun shone most; and in the mild climate of Italy this frequently enabled them to dispense with any artificial mode of warming the rooms. Rooms exposed to the sun in this way were sometimes called *heliocamini*. The rooms were sometimes heated by hot air, which was introduced by means of pipes from a furnace below, but more frequently by portable furnaces or braziers (*foculi*), in which coal or charcoal was burnt. The *caminus* was also a kind of stove, in which wood appears to have been usually burnt, and probably only differed from the *foculus* in being larger and fixed to one place. The rooms usually had no chimneys for carrying off the smoke, but the smoke escaped through the windows, doors, and openings in the roof; but still chimneys do not appear to have been entirely unknown to the ancients, as some are said to have been found in the ruins of ancient buildings.

**DONA'RIA** (*ἀναθήματα* or *ἀνατίθμενα*), presents made to the gods, either by individuals or communities. Sometimes they are also called *dona* or *δῶρα*. The belief that the gods were pleased with costly presents was as natural to the ancients as the belief that they could be influenced in their conduct towards men by the offering of sacrifices; and, indeed, both sprang from the same feeling. Presents were mostly given as tokens of gratitude for some favour which a god had bestowed on man; as, for instance, by persons who had recovered from illness or escaped from shipwreck; but some are also mentioned, which were intended to induce the deity to grant some especial favour. Almost all presents were dedicated in temples, to which in some places an especial building was added, in which these treasures were preserved. Such buildings were called *θησαυροί* (treasuries); and in the most frequented temples of Greece many states had their separate treasuries. The act of dedication was called *ἀνατίθεσθαι*, *donare*, *dedicare*, or *sacrare*.

**DONATIVUM.** [CONGIARIUM.]

**DOORS.** [JANUA.]

**DORMITORIA.** [HOUSE.]

**DOS**, (*φερνή, προίξ*), dowry. 1. GREEK. In the Homeric times it was customary for the husband to purchase his wife from her relations, by gifts called *έδνα* or *ξέδνα*. But at Athens, during the historical period, the contrary was the case; for every woman had to bring her husband some dowry, and so universal was the practice, that one of the chief distinctions between a wife and a *παλλακή*, or concubine, consisted in the former having a portion, whereas the latter had not; hence, persons who married wives without portions appear to have given them or their guardians an acknowledgment in writing by which the receipt of a portion was admitted. Moreover, poor heiresses were either married or portioned by their next of kin, according to a law, which fixed the amount of portion to be given at five minae by a Pentacosiomedimnus, three by a Horseman, and one and a half by a Zeugites. The husband had to give to the relatives or guardians of the wife security (*ἀποτίμημα*) for the dowry, which was not

considered the property of the husband himself, but rather of his wife and children. The portion was returned to the wife in case of a divorce.

2. ROMAN. The *dos* among the Romans was every thing which on the occasion of a woman's marriage was transferred by her, or by another person, to the husband. All the property of the wife which was not made *dos* continued to be her own, and was comprised under the name of *parapherna*. The *dos* upon its delivery became the husband's property, and continued to be his so long as the marriage relation existed.

In the case of divorce, the woman, or her relations, could bring an action for the restitution of the *dos*; and, accordingly, a woman whose *dos* was large (*dotata uxor*) had some influence over her husband, inasmuch as she had the power of divorcing herself, and thus of depriving him of the enjoyment of her property.

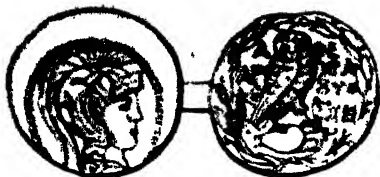
**DOWRY.** [*Dos.*]

**DRACHMA** (*δραχμή*), the principal silver coin among the Greeks. The two chief standards in the currencies of the Greek states were the Attic and Aeginetan. The average value of the Attic drachma was 93d. of our money. It contained six obols (*όβολοί*); and the Athenians had separate silver coins, from four drachmae to a quarter of an obol. There were also silver pieces of two drachmae and four drachmae. The following table gives the value in English money of the Athenian coins, from a quarter-obol to a tetradrachm:

	all.	Pence.	Farth.
$\frac{1}{4}$ Obol - -			1'625
$\frac{1}{2}$ Obol - -			3'25
Obol - -		1	2'5
Diobolus -		3	1
Triobolus -		4	3'5
Tetrobolus -		6	2
Drachma - -		9	3
Didrachm -	1	7	2
Tetradrachm -	3	3	

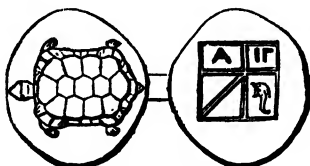
The mina contained 100 drachmae, and was consequently equal to 4*l.* 1*s.* 3*d.*; and the talent 60 minae, and was thus equal to 243*l.* 15*s.* 0*d.* Respecting the value of the different talents among the Greeks, see **TALENTUM**.

The tetradrachm in later times was called *stater*. The latter word also signifies a silver coin of value twenty drachmæ. The *tridrachm*, was of bronze; but in the last times of Athens we only find of silver coin. The *halcus* was a copper coin, and the eighth part of an obol.



The Attic standard prevailed most in the maritime and commercial states. It was the standard of Philip's gold, and was introduced by Alexander for silver also. The Aeginetan standard appears to have been the prevalent one in early times. we are told that money was first coined at Aegina by order of Pheidon at Argos. In later times the Aeginetan standard was used in almost all the states of the Peloponnesus, except Corinth. The average value of the Aeginetan drachma was 1s. 1½d. in our money; and the values of the different coins of this standard are as follow:—

	Shill.	Pence.	Farth.
¼ Obol -		1	0.583
Obol -			1.166
Diobolus -		4	2.33
Triobolus -		6	
Drachma -		1	3
Didrachm		3	2



AEGINETAN DRACHMA

As the Romans reckoned in sesterces, so the Greeks generally reckoned by drachmæ;

## ECCLESIA.

and when a sum is mentioned in the Attic writers, without any specification of unit, drachmæ are usually meant.

**DRAUGHTS**, game. [*LATUNCUL DRUM*. [*TYMPANUM*.]

**DUCENARIII**. 1. The name given the Roman procuratores, who received salary of 200 sesterterti. The procurator first received a salary in the time Augustus.

2. A class or decuria of judges, first established by Augustus. They were called because their property, as valued the census, only amounted to 200 sesterterti. They appear to have tried causes of small importance.

**DUCENTESIMA** was a tax of hundred per cent. upon all things sold at public auctions. The centesima, or tax of one per cent., was first established by Augustus and was reduced to half per cent. by Tiberius.

**DUPONDIIUS**. [*AS*.]

**DUUMVIRI**, or the two men, the name of various magistrates and functionaries at Rome, and in the coloniae and municipia. 1. **DUUMVIRI JURI DICENDI** were the highest magistrates in the municipal towns. [*COLONIA*.] 2. **DUUMVIRI NAVALES**, extraordinary magistrates, who were created, when ever occasion required, for the purpose of equipping and repairing the fleet. They appear to have been originally appointed by the consuls and dictators, but were first elected by the people, B.C. 311. 3. **DUUMVIRI PERDUELLIONIS**. [*PERDUELLIO*.] 4. **DUUMVIRI QUINQUENNALES**, were the censor in the municipal towns, and must not be confounded with the *duumviri juri dicundo* [*COLONIA*.] 5. **DUUMVIRI SACRORUM** originally had the charge of the Sibylline books. Their duties were afterwards discharged by the *decemviri sacris faciundis* [*DECENVIRI*.] 6. **DUUMVIRI** were also appointed for the purpose of building or dedicating a temple.

E.

**ECCLESIA** (*ἐκκλησία*), the name of the general assembly of the citizens a

Athens, in which they met to discuss and ermine upon matters of public interest, and which was therefore the sovereign power in the state. These assemblies were either *ordinary* (νόμιμοι or κυρία), and held four times in each prytany, or *extraordinary*, that is, specially convened, upon any sudden emergency, and therefore called *σύνκλητοι*.

The place in which they were anciently held was the *agora*. Afterwards they were transferred to the Pnyx, and at last to the great theatre of Dionysus, and other places. The most usual place, however, was the Pnyx, which was situated to the west of the Areiopagus, on a slope connected with Mount Lycabettus, and partly at least within the walls of the city. It was semicircular in form, with a boundary wall part rock and part masonry, and an area of about 12,000 square yards. On the north the ground was filled up and paved with large stones, so as to get a level surface on the slope. Towards this side, and close to the wall, was the *bema* (βῆμα), a stone platform or hustings ten or eleven feet high, with an ascent of steps. The position of the *bema* was such as to command a view of the sea from behind, and of the Propylaea and Parthenon in front, and we may be sure that the Athenian orators would often rouse the national feelings of their hearers by pointing to the assemblage of magnificent edifices, "monuments of Athenian gratitude and glory," which they had in view from the Pnyx.

The right of convening the people was generally vested in the prytanes or presidents of the council of Five Hundred [see BOULÉ], but in cases of sudden emergency, and especially during wars, the strategæ also had the power of calling extraordinary meetings, for which, however, the consent of the senate appears to have been necessary. The prytanes not only gave a previous notice of the day of assembly, and published a programme of the subjects to be discussed, but also, it appears, sent a crier round to collect the citizens. All persons who did not obey the call were subject to a fine, and six magistrates called *lexiarchs* were appointed, whose duty it

was to take care that the people attended the meetings, and to levy fines on those who refused to do so. With a view to this, whenever an assembly was to be held, certain public slaves (ζυγῆται or ταξῆται) were sent round to sweep the agora, and other places of public resort, with a rope coloured with vermilion. The different persons whom these ropemen met, were driven by them towards the ecclesia, and those who refused to go were marked by the rope and fined. An additional inducement to attend, with the poorer classes, was the *μισθὸς ἐκκλησιαστικός*, or pay which they received for it. The payment was originally an obolus, but was afterwards raised to three.

The right of attending was enjoyed by all legitimate citizens who were of the proper age (generally supposed to be twenty, certainly not less than eighteen), and not labouring under any *atimia*, or loss of civil rights.

In the article BOULÉ it is explained who the prytanes and the proedri were; and we may here remark, that it was the duty of the proedri of the same tribe, under the presidency of their chairman (ὁ ἐπιστάτης), to lay before the people the subjects to be discussed; to read, or cause to be read, the previous bill (τὸ προβούλευμα) of the senate, without which no measure could be brought before the ecclesia, and to give permission to the speakers to address the people. The officers who acted under them, were the crier (ὁ κήρυξ), and the Scythian bowmen.

Previous, however, to the commencement of any business, the place was purified by the offering of sacrifices, and then the gods were implored in a prayer to bless the proceedings of the meeting.

The privilege of addressing the assembly was not confined to any class or age among those who had the right to be present: all, without any distinction, were invited to do so by the proclamation, *Τίς ἀγορεύειν βούλεται*, which was made by the crier after the proedri had gone through the necessary preliminaries, and laid the subject of discussion before the meeting; for though, according to the institutions of Solon, those persons who were above fifty years of age

ought to have been called upon to speak first, this regulation had in later times become quite obsolete. The speakers are sometimes simply called *οι παριόντες*, and appear to have worn a crown of myrtle on their heads while addressing the assembly. The most influential and practised speakers of the assembly were generally distinguished by the name of *ήτροπες*.

After the speakers had concluded, any one was at liberty to propose a decree, whether drawn up beforehand or framed in the meeting, which, however, it was necessary to present to the *προεδρι*, that they might see, in conjunction with the *νομοφύλακες*, whether there was contained in it anything injurious to the state, or contrary to the existing laws. If not, it was read by the crier; though, even after the reading, the chairman could prevent it being put to the vote, unless his opposition was overborne by threats and clamours. Private individuals also could do the same, by engaging upon oath (*ὑπομorsia*) to bring against the author of any measure they might object to, an accusation called a *γραφη παρανόμων*. If, however, the chairman refused to submit any question to the decision of the people, he might be proceeded against by *endeixis*; and if he allowed the people to vote upon a proposal which was contrary to existing constitutional laws, he was in some cases liable to *atimia*. If, on the contrary, no opposition of this sort was offered to a proposed decree, the votes of the people were taken, by the permission of the chairman and with the consent of the rest of the *προεδρι*. The decision of the people was given either by show of hands, or by ballot, i. e. by casting pebbles into urns (*καδίσκοι*); the former was expressed by the word *χειροτονείν*, the latter by *ψηφίζεσθαι*, although the two terms are frequently confounded. The more usual method of voting was by show of hands, as being more expeditious and convenient (*χειροτονία*). Vote by ballot, on the other hand, was only used in a few special cases determined by law; as, for instance, when a proposition was made for allowing those who had suffered *atimia* to appeal to the people for restitution of their

former rights; or for inflicting extraordinary punishments on atrocious offenders, and generally, upon any matter which affected private persons. In cases of this sort it was settled by law, that a decree should not be valid unless six thousand citizens at least voted in favour of it. This was by far the majority of those citizens who were in the habit of attending; for, in time of war, the number never amounted to five thousand, and in time of peace seldom to ten thousand.

The determination or decree of the people was called a *ψήφισμα*, which properly signifies a law proposed to an assembly, and approved of by the people. Respecting the form for drawing up a *ψήφισμα*, see *ΒΟΥΛΕ*.

When the business was over, the order for the dismissal of the assembly was given by the *πρυτανες*, through the proclamation of the crier; and as it was not customary to continue meetings, which usually began early in the morning, till after sunset, if one day were not sufficient for the completion of any business, it was adjourned to the next. But an assembly was sometimes broken up, if any one, whether a magistrate or private individual, declared that he saw an unfavourable omen, or perceived thunder and lightning. The sudden appearance of rain also, or the shock of an earthquake, or any natural phenomenon of the kind called *δισσημία*, was a sufficient reason for the hasty adjournment of an assembly.

**EDICTUM.** The *Jus Edicendi*, or power of making edicts, belonged to the higher *magistratus populi Romani*, but it was principally exercised by the two praetors, the praetor urbanus, and the praetor peregrinus, whose jurisdiction was exercised in the provinces by the praeses. The curule aediles likewise made many edicts; and tribunes, censors, and pontifices also promulgated edicts relating to the matters of their respective jurisdictions. The edicts were among the sources of Roman law.

The edictum may be described generally as a rule promulgated by a magistratus on entering on his office, which was done by writing it on an album and placing it in a conspicuous place. As the office of a ma-

gistratus was annual, the rules promulgated by a predecessor were not binding on a successor, but he might confirm or adopt the rules of his predecessor, and introduce them into his own edict, and hence such adopted rules were called *edictum valatitium*, or *vetus*, as opposed to *edictum novum*. A *repentinum edictum* was that rule which was made (*prout res incidit*) for the occasion. A *perpetuum edictum* was that rule which was made by the magistratus on entering upon office, and which was intended to apply to all cases to which it was applicable, during the year of his office: hence it was sometimes called also *annua lex*. Until it became the practice for magistratus to adopt the edicta of their predecessors, the edicta could not form a body of permanent binding rules; but when this practice became common, the edicta (*edictum tralatitium*) soon constituted a large body of law, which was practically of as much importance as any other part of the law.

EICOSTE/ (εικοστή), a tax or duty of one-twentieth (five per cent.) upon all commodities exported or imported by sea in the states of the allies subject to Athens. This tax was first imposed B. C. 413, in the place of the direct tribute which had up to this time been paid by the subject allies; and the change was made with the hope of raising a greater revenue. This tax, like all others, was farmed, and the farmers of it were called *εικοστολόγοι*.

EIREN or IREN (εἰρην or ἱρην), the name given to the Spartan youth when he attained the age of twenty. At the age of eighteen he emerged from childhood, and was called *μελαεἰρην*. When he had attained his twentieth year, he began to exercise a direct influence over his juniors, and was entrusted with the command of troops in battle. The word appears to have originally signified a commander. The *ἱπέρες* mentioned in Herodotus, in connection with the battle of Plataeae, were certainly not youths, but commanders.

EISANGE'LIA (εἰσαγγελία), signifies, in its primary and most general sense, a denunciation of any kind, but, much more usually, an information laid before the council or the assembly of the people, and

the consequent impeachment and trial of state criminals at Athens under novel or extraordinary circumstances. Among these were the occasions upon which manifest crimes were alleged to have been committed, and yet of such a nature as the existing laws had failed to anticipate, or at least describe specifically (*ἄγραφα ἄδικήματα*), the result of which omission would have been, but for the enactment by which the accusations in question might be preferred (*νόμος εἰσαγγελτικός*), that a prosecutor would not have known to what magistrate to apply; that a magistrate, if applied to, could not with safety have accepted the indictment or brought it into court; and that, in short, there would have been a total failure of justice.

EI'SPHORA (εἰσφορά), an extraordinary tax on property, raised at Athens, whenever the means of the state were not sufficient to carry on a war.

It is not quite certain when this property-tax was introduced; but it seems to have come first into general use about B. C. 428. It could never be raised without a decree of the people, who also assigned the amount required; and the *strategi*, or generals, superintended its collection, and presided in the courts where disputes connected with, or arising from, the levying of the tax were settled. The usual expressions for paying this property-tax are: *εἰσφέρειν χρήματα*, *εἰσφέρειν εἰς τὸν πόλεμον*, *εἰς τὴν στήριαν τῆς πόλεως*, *εἰσφοράς εἰσφέρειν*, and those who paid it were called *οἱ εἰσφέροντες*.

The census of Solon was at first the standard according to which the *eisphora* was raised, until in B. C. 377 a new census was instituted, in which the people, for the purpose of fixing the rates of the property-tax, were divided into a number of *symmoriae* (*συμμορίαι*) or classes, similar to those which were afterwards made for the trierarchy. Each of the ten tribes or *phylae*, appointed 120 of its wealthier citizens; and the whole number of persons included in the *symmoriae* was thus 1200, who were considered as the representatives of the whole republic. This body of 1200 was divided into four classes, each consisting of 300. The first class, or the

richest, were the leaders of the *symmoriae* (*ἡγεμόνες συμμοριῶν*), and are often called the *three hundred*. They probably conducted the proceedings of the *symmoriae*, and they, or, which is more likely, the *demarchs*, had to value the taxable property. Other officers were appointed to make out the lists of the rates, and were called *ἐπιγραφεῖς*, *δυναστεῖς* or *ἐκλογεῖς*. When the wants of the state were pressing, the 300 leaders advanced the money to the others, who paid it back to the 300 at the regular time. The first class probably consisted of persons who possessed property from 12 talents upwards: the second class, of persons, who possessed property from 6 talents and upwards, but under 12: the third class, of persons, who possessed property from 2 talents upwards, but under 6: the fourth class, of persons, who possessed property from 25 minae upwards, but under 2 talents. The rate of taxation was higher or lower according to the wants of the republic at the time; we have accounts of rates of a 12th, a 50th, a 100th, and a 500th part of the taxable property.

If any one thought that his property was taxed higher than that of another man on whom juster claims could be made, he had the right to call upon this person to take the office in his stead, or to submit to a complete exchange of property. [*Ἀντιπώσις*.] No Athenian, on the other hand, if belonging to the tax-paying classes, could be exempt from the *eisphora*, not even the descendants of Harmodius and Aristogeiton.

#### ELEVEN, THE. [*ΗΕΝΔΕΚΑ*.]

ELEUSINIA (*ἑλευσίνια*), a festival and mysteries, centrally celebrated only at Eleusis in Attica, in honour of Demeter and Persephone. The Eleusinian mysteries, or *the mysteries*, as they were sometimes called, were the holiest and most venerable of all that were celebrated in Greece. Various traditions were current among the Greeks respecting the author of these mysteries; for, while some considered Eumolpus or Musaeus to be their founder, others stated that they had been introduced from Egypt by Erechtheus, who at a time of scarcity provided his country with corn from Egypt, and imported from the same

quarter the sacred rites and mysteries of Eleusis. A third tradition attributed the institution to Demeter herself, who, when wandering about in search of her daughter, Persephone, was believed to have come to Attica, in the reign of Erechtheus, to have supplied its inhabitants with corn, and to have instituted the mysteries at Eleusis. This last opinion seems to have been the most common among the ancients, and in subsequent times a stone was shown near the well Callichoros at Eleusis, on which the goddess, overwhelmed with grief and fatigue, was believed to have rested on her arrival in Attica. All the accounts and allusions in ancient writers seem to warrant the conclusion, that the legends concerning the introduction of the Eleusinia are descriptions of a period when the inhabitants of Attica were becoming acquainted with the benefits of agriculture, and of a regularly constituted form of society.

In the reign of Erechtheus a war is said to have broken out between the Athenians and Eleusinians; and when the latter were defeated, they acknowledged the supremacy of Athens in every thing except the mysteries, which they wished to conduct and regulate for themselves. Thus the superintendence remained with the descendants of Eumolpus [*EUMOLPIDÆ*], the daughters of the Eleusinian king Celeus, and a third class of priests, the Cerycees, who seem likewise to have been connected with the family of Eumolpus, though they themselves traced their origin to Hermes and Aglauros.

At the time when the local governments of the several townships of Attica were concentrated at Athens, the capital became also the centre of religion, and several deities who had hitherto only enjoyed a local worship, were now raised to the rank of national gods. This seems also to have been the case with the Eleusinian goddess, for in the reign of Theseus we find mention of a temple at Athens, called Eleusinion, probably the new and national sanctuary of Demeter. Her priests and priestesses now became naturally attached to the national temple of the capital, though her original place of worship at Eleusis, with which so many sacred associations were connected, still re-

tained its importance and its special share in the celebration of the national solemnities.

We must distinguish between the greater Eleusinia, which were celebrated at Athens and Eleusis, and the lesser, which were held at Agræ on the Ilissus. The lesser Eleusinia were only a preparation (*προκαθάρσις* or *προδυνεοῖς*) for the real mysteries. They were held every year in the month of Anthesterion, and, according to some accounts, in honour of Persephone alone. Those who were initiated in them bore the name of *Mystæ* (*μύσται*), and had to wait at least another year before they could be admitted to the great mysteries. The principal rites of this first stage of initiation consisted in the sacrifice of a sow, which the mystæ seem to have first washed in the Cantharus, and in the purification by a priest, who bore the name of *Hydranos* (*Ἵδρανός*). The mystæ had also to take an oath of secrecy, which was administered to them by the *Mystagogus* (*μυσταγωγός*, also called *τεροφάντης* or *προφήτης*), and they received some kind of preparatory instruction, which enabled them afterwards to understand the mysteries which were revealed to them in the great Eleusinia.

The great mysteries were celebrated every year in the month of Boedromion, during nine days, from the 15th to the 23d, both at Athens and Eleusis. The initiated were called *ἐπόπται* or *ἐκπυοί*. On the first day, those who had been initiated in the lesser Eleusinia, assembled at Athens. On the second day the mystæ went in solemn procession to the sea-coast, where they underwent a purification. Of the third day scarcely anything is known with certainty; we are only told that it was a day of fasting, and that in the evening a frugal meal was taken, which consisted of cakes made of sesame and honey. On the fourth day the *καλῶς κἀθόδοις* seems to have taken place. This was a procession with a basket containing pomegranates and poppy-seeds; it was carried on a waggon drawn by oxen, and women followed with small mystic cases in their hands. On the fifth day, which appears to have been called the torch day (*ἡ τῶν λαμπάδων ἡμέρα*), the mystæ, led by

the *ἀγδούχος*, went in the evening with torches to the temple of Demeter at Eleusis, where they seem to have remained during the following night. This rite was probably a symbolical representation of Demeter wandering about in search of Persephone. The sixth day, called *Iacchos*, was the most solemn of all. The statue of Iacchos, son of Demeter, adorned with a garland of myrtle and bearing a torch in his hand, was carried along the sacred road amidst joyous shouts and songs, from the Cerameicus to Eleusis. This solemn procession was accompanied by great numbers of followers and spectators. During the night from the sixth to the seventh day the mystæ remained at Eleusis, and were initiated into the last mysteries (*ἐποπτεία*). Those who were neither *ἐπόπται* nor *μύσται* were sent away by herald. The mystæ now repeated the oath of secrecy which had been administered to them at the lesser Eleusinia, underwent a new purification, and then they were led by the mystagogus in the darkness of night into the lighted interior of the sanctuary (*φωταγωγία*), and were allowed to see (*αὐτοψία*) what none except the epoptæ ever beheld. The awful and horrible manner in which the initiation is described by later, especially Christian writers, seems partly to proceed from their ignorance of its real character, partly from their horror of and aversion to these pagan rites. The more ancient writers always abstained from entering upon any description of the subject. Each individual, after his initiation, is said to have been dismissed by the words *κόγξ, δμπαξ*, in order to make room for other mystæ.

On the seventh day the initiated returned to Athens amid various kinds of raillery and jests, especially at the bridge over the Cephissus, where they sat down to rest, and poured forth their ridicule on those who passed by. Hence the words *γεφυρίζειν* and *γεφυρισμός*. These *σκόμματα* seem, like the procession with torches to Eleusis, to have been dramatical and symbolical representations of the jests by which, according to the ancient legend, Iambe or Baubo had dispelled the grief of the goddess and made her smile. We may here observe, that probably the whole history of Demeter and



Persephone was in some way or other symbolically represented at the Eleusinia. The eighth day, called *Epidauria* (Ἐπιδαυρία), was a kind of additional day for those who by some accident had come too late, or had been prevented from being initiated on the sixth day. It was said to have been added to the original number of days, when Asclepius, coming over from Epidaurus to be initiated, arrived too late, and the Athenians, not to disappoint the god, added an eighth day. The ninth and last day bore the name of *πλημοχολία*, from a peculiar kind of vessel called *πλημοχόη*, which is described as a small kind of *κότυλος*. Two of these vessels were on this day filled with water or wine, and the contents of the one thrown to the east, and those of the other to the west, while those who performed this rite uttered some mystical words.

The Eleusinian mysteries long survived the independence of Greece. Attempts to suppress them were made by the emperor Valentinian, but he met with strong opposition, and they seem to have continued down to the time of the elder Theodosius. Respecting the secret doctrines which were revealed in them to the initiated, nothing certain is known. The general belief of the ancients was, that they opened to man a comforting prospect of a future state. But this feature does not seem to have been originally connected with these mysteries, and was probably added to them at the period which followed the opening of a regular intercourse between Greece and Egypt, when some of the speculative doctrines of the latter country, and of the East, may have been introduced into the mysteries, and hallowed by the names of the venerable bards of the mythical age. This supposition would also account, in some measure, for the legend of their introduction from Egypt. In modern times many attempts have been made to discover the nature of the mysteries revealed to the initiated, but the results have been as various and as fanciful as might be expected. The most sober and probable view is that, according to which, "they were the remains of a worship which preceded the rise of the Hellenic mythology and its attendant rites, grounded on a view of nature,

less fanciful, more earnest, and better fitted to awaken both philosophical thought and religious feeling."

*ELEUTHERIA* (ἐλευθέρια), the feast of liberty, a festival which the Greeks, after the battle of Plataeae (479 a.c.), instituted in honour of Zeus Eleutherios (the deliverer). It was intended not merely to be a token of their gratitude to the god to whom they believed themselves to be indebted for their victory over the barbarians, but also as a bond of union among themselves; for, in an assembly of all the Greeks, Aristides carried a decree that delegates (*πρόβουλοι καὶ θεωροὶ*) from all the Greek states should assemble every year at Plataeae for the celebration of the Eleutheria. The town itself was at the same time declared sacred and inviolable, as long as its citizens offered the annual sacrifices which were then instituted on behalf of Greece. Every fifth year these solemnities were celebrated with contests, in which the victors were rewarded with chaplets.

*EMANCIPATIO*, was an act by which the *patria potestas* was dissolved in the lifetime of the parent, and it was so called because it was in the form of a sale (*mancipatio*). By the laws of the Twelve Tables it was necessary that a son should be sold three times in order to be released from the paternal power, or to be *sui juris*. In the case of daughters and grandchildren, one sale was sufficient. The father transferred the son by the form of a sale to another person, who manumitted him, upon which he returned into the power of the father. This was repeated, and with the like result. After a third sale, the paternal power was extinguished, but the son was re-sold to the parent, who then manumitted him, and so acquired the rights of a patron over his emancipated son, which would otherwise have belonged to the purchaser who gave him his final manumission.

*EMBLEMA* (ἐμβλημα, *εἱματισμα*), an inlaid ornament. The art of inlaying was employed in producing beautiful works of two descriptions, viz.:—1st, Those which resembled our marquetry, boule, and Florentine mosaics; and 2dly, those in which crusts (*crustae*), exquisitely wrought in bas-relief and of precious materials, were fastened

upon the surface of vessels or other pieces of furniture. To the latter class of productions belonged the cups and plates which Verres obtained by violence from the Sicilians, and from which he removed the emblems for the purpose of having them set in gold instead of silver.

EMERITI, the name given to those Roman soldiers who had served out their time, and had exemption (*vacatio*) from military service. The usual time of service was twenty years for the legionary soldiers, and sixteen for the praetorians. At the end of their period of service they received a bounty or reward (*emeritum*), either in lands or money, or in both.

EMPORIUM (τὸ ἐμπόριον), a place for wholesale trade in commodities carried by sea. The name is sometimes applied to a sea-port town, but it properly signifies only a particular place in such a town. The word is derived from *ἐμπορος*, which signifies in Homer a person who sails as a passenger in a ship belonging to another person; but in later writers it signifies the merchant or wholesale dealer, and differs from *κάπηλος*, the retail dealer.

The emporium at Athens was under the inspection of certain officers, who were elected annually (*ἐπιμεληταὶ τοῦ ἐμπορίου*).

ENDEIXIS (ἐνδειξις), properly denotes a prosecution instituted against such persons as were alleged to have exercised rights or held offices while labouring under a peculiar disqualification. The same form of action was available against the chairman of the *proedri* (ἐπιστάτης), who wrongly refused to take the votes of the people in the assembly; against malefactors, especially murderers; traitors, ambassadors accused of malversation, and persons who furnished supplies to the enemy during war. The first step taken by the prosecutor was to lay his information in writing, also called *endeixis*, before the proper magistrate, who then arrested, or held to bail, the person criminated, and took the usual steps for bringing him to trial. There is great obscurity with respect to the punishment which followed condemnation. The accuser, if unsuccessful, was responsible for bringing a malicious charge (*ψευδοὺς ἐνδείξεις δαεῦσθαι*).

E'NDROMIS (ἐνδρόμις), a thick coarse blanket, manufactured in Gaul, and called "endromis" because those who had been exercising in the stadium (ἐν δρόμῳ) threw it over them to obviate the effects of sudden exposure when they were heated. Notwithstanding its coarse and shaggy appearance, it was worn on other occasions as a protection from the cold by rich and fashionable persons at Rome.

ENSIGNS, MILITARY. [SIGNA MILITARIA.]

ENSIS. [GLADIUS.]

EPA'NGELIA (ἐπαγγελία). If a citizen of Athens had incurred *atimia*, the privilege of taking part or speaking in the public assembly was forfeited. But as it sometimes might happen that a person, though not formally declared *atimus*, had committed such crimes as would, on accusation, draw upon him this punishment, it was of course desirable that such individuals, like real *atimi*, should be excluded from the exercise of the rights of citizens. Whenever, therefore, such a person ventured to speak in the assembly, any Athenian citizen had the right to come forward in the assembly itself and demand of him to establish his right to speak by a trial or examination of his conduct (*δοκιμασία τοῦ βίου*), and this demand, denouncement, or threat, was called *epangelia*, or *epangelia docimasias* (ἐπαγγελία δοκιμασίας). The impeached individual was then compelled to desist from speaking, and to submit to a scrutiny into his conduct, and, if he was convicted, a formal declaration of *atimia* followed.

EPHE'BUS (ἐφήβος), the name of Athenian youths after they had attained the age of 18. The state of *ephebeia* (ἐφηβεία) lasted for two years, till the youths had attained the age of 20, when they became men, and were admitted to share all the rights and duties of citizens, for which the law did not prescribe a more advanced age.

Before a youth was enrolled among the *ephebi*, he had to undergo a *docimasia* (*δοκιμασία*), the object of which was partly to ascertain whether he was the son of an Athenian citizen, or adopted by a citizen,

and partly whether his body was sufficiently developed and strong to undertake the duties which now devolved upon him. After the *doximasia* the young men received in the assembly a shield and a lance; but those whose fathers had fallen in the defence of their country received a complete suit of armour in the theatre. It seems to have been on this occasion that the ephebi took an oath in the temple of Artemis Aglauros, by which they pledged themselves never to disgrace their arms or to desert their comrades; to fight to the last in the defence of their country, its altars and hearths; to leave their country not in a worse but in a better state than they found it; to obey the magistrates and the laws; to resist all attempts to subvert the institutions of Attica; and finally, to respect the religion of their forefathers. This solemnity took place towards the close of the year, and the festive season bore the name of *ephebia* (*ἐφήβια*). The external distinction of the ephebi consisted in the chlamys and the petasus.

During the two years of the ephebeia, which may be considered as a kind of apprenticeship in arms, and in which the young men prepared themselves for the higher duties of full citizens, they were generally sent into the country, under the name of *peripoli* (*περιπολοι*), to keep watch in the towns and fortresses, on the coast and frontier, and to perform other duties which might be necessary for the protection of Attica.

EPHEGESIS (*ἐφήγησις*), denotes the method of proceeding against such criminals as were liable to be summarily arrested by a private citizen [*Ἀραγογή*] when the prosecutor was unwilling to expose himself to personal risk in apprehending the offender. Under these circumstances he made an application to the proper magistrate, and conducted him and his officers to the spot where the capture was to be effected.

EPHETAE (*ἐφῆται*), the name of certain judges at Athens, who tried cases of homicide. They were fifty-one in number, selected from noble families, and more than fifty years of age. They formed a tribunal of great antiquity, and were in existence

before the legislation of Solon, but, as the state became more and more democratical, their duties became unimportant and almost antiquated.

EPHORI (*ἑφοροι*). Magistrates called Ephori or overseers were common to many Dorian constitutions in times of remote antiquity; but the ephori of Sparta are the most celebrated of them all. The origin of the Spartan ephori is quite uncertain, but their office in the historical times was a kind of counterpoise to the kings and council, and in that respect peculiar to Sparta alone of the Dorian states. Their number, five, appears to have been always the same, and was probably connected with the five divisions of the town of Sparta, namely, the four *κῶμαι*, Limnae, Mesoa, Pitana, Cynosura, and the *Πόλις* or city properly so called, around which the *κῶμαι* lay. They were elected from and by the people, without any qualification of age or property, and without undergoing any scrutiny; so that the people enjoyed through them a participation in the highest magistracy of the state. They entered upon office at the autumnal solstice, and the first in rank of the five gave his name to the year, which was called after him in all civil transactions.

They possessed judicial authority in civil suits, and also a general superintendence over the morals and domestic economy of the nation, which in the hands of able men would soon prove an instrument of unlimited power.

Their jurisdiction and power were still farther increased by the privilege of instituting scrutinies (*εἰθυναί*) into the conduct of all the magistrates. Even the kings themselves could be brought before their tribunal (as Cleomenes was for bribery). In extreme cases, the ephors were also competent to lay an accusation against the kings as well as the other magistrates, and bring them to a capital trial before the great court of justice.

In later times the power of the ephors was greatly increased; and this increase appears to have been principally owing to the fact, that they put themselves in connection with the assembly of the people, convened its meetings, laid measures before

it, and were constituted its agents and representatives. When this connection arose is matter of conjecture. The power which such a connection gave would, more than any thing else, enable them to encroach on the royal authority, and make themselves virtually supreme in the state. Accordingly, we find that they transacted business with foreign ambassadors; dismissed them from the state; decided upon the government of dependent cities; subscribed in the presence of other persons to treaties of peace; and in time of war sent out troops when they thought necessary. In all these capacities the ephors acted as the representatives of the nation, and the agents of the public assembly, being in fact the executive of the state. In course of time the kings became completely under their control. For example, they fined Agesilaus on the vague charge of trying to make himself popular, and interfered even with the domestic arrangements of other kings. In the field the kings were followed by two ephors, who belonged to the council of war; the three who remained at home received the booty in charge, and paid it into the treasury, which was under the superintendence of the whole College of Five. But the ephors had still another prerogative, based on a religious foundation, which enabled them to effect a temporary deposition of the kings. Once in eight years, as we are told, they chose a calm and cloudless night to observe the heavens, and if there was any appearance of a falling meteor, it was believed to be a sign that the gods were displeased with the kings, who were accordingly suspended from their functions until an oracle allowed of their restoration. The outward symbols of supreme authority also were assumed by the ephors; and they alone kept their seats while the kings passed; whereas it was not considered below the dignity of the kings to rise in honour of the ephors.

When Agis and Cleomenes undertook to restore the old constitution, it was necessary for them to overthrow the ephorality, and accordingly Cleomenes murdered the ephors for the time being, and abolished the office

(a. c. 225); it was, however, restored under the Romans.

**EPI'BATAE** (ἐπιβάται), were soldiers or marines appointed to defend the vessels in the Athenian navy, and were entirely distinct from the rowers, and also from the land soldiers, such as hoplitae, peltasts, and cavalry. It appears that the ordinary number of epibatae on board a trireme was ten.

The epibatae were usually taken from the thetes, or fourth class of Athenian citizens.

The term is sometimes also applied by the Roman writers to the marines, but they are more usually called *classarii milites*. The latter term, however, is also applied to the rowers or sailors as well as the marines.

**EPIDOSEIS** (ἐπιδοσεις), voluntary contributions, either in money, arms, or ship, which were made by the Athenian citizens in order to meet the extraordinary demands of the state. When the expenses of the state were greater than its revenue, it was usual for the prytaneis to summon an assembly of the people, and after explaining the necessities of the state, to call upon the citizens to contribute according to their means. Those who were willing to contribute then rose and mentioned what they would give; while those who were unwilling to give any thing remained silent, or retired privately from the assembly.

**EPI'STATES** (ἐπιστάτης). 1. The chairman of the senate and assembly of the people, respecting whose duties see *ΒΟΥΛΗ* and *ΕΚΚΛΗΣΙΑ*. 2. The name of the directors of the public works. (Ἐπιστάται τῶν δημοσίων ἔργων.)

**EPISTOLEUS** (ἐπιστολεύς), the officer second in rank in the Spartan fleet, who succeeded to the command if any thing happened to the *navarchus* (ναύαρχος) or admiral. When the Chians and the other allies of Sparta on the Asiatic coast sent to Sparta to request that Lysander might be again appointed to the command of the navy, he was sent with the title of epistoleus, because the laws of Sparta did not permit the same person to hold the office of navarchus twice.

**EPI'TROPUS** (ἐπίτροπος), the name at

Athens of a guardian of orphan children. Of such guardians there were at Athens three kinds: first, those appointed in the will of the deceased father; secondly, the next of kin, whom the law designated as *tutores legitimi* in default of such appointment, and who required the authorization of the archon to enable them to act; and lastly, such persons as the archon selected if there were no next of kin living to undertake the office. The duties of the guardian comprehended the education, maintenance, and protection of the ward, the assertion of his rights, and the safe custody and profitable disposition of his inheritance during his minority, besides making a proper provision for the widow if she remained in the house of her late husband.

**EPULONES**, who were originally three in number (*triumviri epulones*), were first created in a.c. 196, to attend to the *Epulum Jovis*, and the banquets given in honour of the other gods; which duty had originally belonged to the pontifices. Their number was afterwards increased to seven, and they were called *septemviri epulones* or *septemviri epulum*.

The *epulones* formed a collegium, and were one of the four great religious corporations at Rome; the other three were those of the Pontifices, Augures, and *Quindecimviri*.

**E/PULUM JOVIS.** [**EPULONES.**]

**EQUIRIA**, horse-races, which are said to have been instituted by Romulus in honour of Mars, and were celebrated in the *Campus Martius*. There were two festivals of this name; of which one was celebrated a.d. III. Cal. Mart., and the other prid. Id. Mart.

**E/QUITES**, horsemen. Romulus is said to have formed three centuries of equites; and these were the same as the 300 *celeres*, whom he kept about his person in peace and war. A century was taken from each of the three tribes, the *Ramnes*, *Titienses*, and *Luceres*. Tarquinius Priscus added three more, under the title of *Ramnes*, *Titienses*, and *Luceres posteriores*. These were the six patrician centuries of equites, often referred to under the name of the *sex*

*suffragia*. To these Servius Tullius added twelve additional centuries, for admission into which, property and not birth was the qualification. These twelve centuries might therefore contain plebeians, but they do not appear to have been restricted to plebeians, since we have no reason for believing that the six old centuries contained the whole body of patricians. A property qualification was apparently also necessary by the Servian constitution for admission into the six centuries. We may therefore suppose that those patricians who were included in the six old centuries were allowed by the Servian constitution to continue in them, if they possessed the requisite property; and that all other persons in the state, whether patricians or plebeians, who possessed the requisite property, were admitted into the twelve new centuries. We are not told the amount of property necessary to entitle a person to a place among the equites, but it was probably the same as in the latter times of the republic, that is, four times that of the first class. [*COMITIA*, p. 106, a.]

Property, however, was not the only qualification; for in the ancient times of the republic no one was admitted among the equestrian centuries unless his character was unblemished, and his father and grandfather had been born freemen.

Each of the equites received a horse from the state (*equus publicus*), or money to purchase one, as well as a sum of money for its annual support; the expense of its support was defrayed by the orphans and unmarried females; since, in a military state, it could not be esteemed unjust, that the women and the children were to contribute largely for those who fought in behalf of them and of the commonwealth. The purchase-money for a knight's horse was called *aes equestre*, and its annual provision *aes hordearium*. The former amounted, according to Livy, to 10,000 asses, and the latter to 2000.

All the equites, of whom we have been speaking, received a horse from the state, and were included in the 18 equestrian centuries of the Servian constitution; but in course of time, we read of another class

of equites in Roman history, who did not receive a horse from the state, and who were not included in the 18 centuries. This latter class is first mentioned by Livy, in his account of the siege of Veii, *a. c.* 403. He says that during the siege, when the Romans had at one time suffered great disasters, all those citizens who had an equestrian fortune, and no horse allotted to them, volunteered to serve with their own horses; and he adds, [that from this time equites first began to serve with their own horses. The state paid them, as a kind of compensation for serving with their own horses. The foot soldiers had received pay a few years before; and two years afterwards, *a. c.* 401, the pay of the equites was made three-fold that of the infantry.

From the year *a. c.* 403, there were therefore two classes of Roman knights: one who received horses from the state, and are therefore frequently called *equites equo publico*, and sometimes *Flezuimines* or *Trosuli*, and another class, who served, when they were required, with their own horses, but were not classed among the 18 centuries. As they served on horseback they were called *equites*; and, when spoken of in opposition to cavalry, which did not consist of Roman citizens, they were also called *equites Romani*; but they had no legal claim to the name of equites, since in ancient times this title was strictly confined to those who received horses from the state.

The reason of this distinction of two classes arose from the fact, that the number of equites in the 18 centuries was fixed from the time of Servius Tullius. As vacancies occurred in them, the descendants of those who were originally enrolled succeeded to their places, provided they had not dissipated their property. But in course of time, as population and wealth increased, the number of persons who possessed an equestrian fortune, also increased greatly; and as the ancestors of these persons had not been enrolled in the 18 centuries, they could not receive horses from the state, and were therefore allowed the privilege of serving with their own horses among the cavalry, instead of the

infantry, as they would otherwise have been obliged to have done.

The inspection of the equites who received horses from the state belonged to the censors, who had the power of depriving an eques of his horse, and reducing him to the condition of an aerarian, and also of giving the vacant horse to the most distinguished of the equites who had previously served at their own expense. For these purposes they made during their censorship a public inspection, in the forum, of all the knights who possessed public horses (*equitatum recognoscere*). The tribes were taken in order, and each knight was summoned by name. Every one, as his name was called, walked past the censors, leading his horse.

If the censors had no fault to find either with the character of the knight or the equipments of his horse, they ordered him to pass on (*traduc equum*); but if on the contrary they considered him unworthy of his rank, they struck him out of the list of knights, and deprived him of his horse, or ordered him to sell it, with the intention no doubt that the person thus degraded should refund to the state the money which had been advanced to him for its purchase.

This review of the equites by the censors must not be confounded with the *Equitum Transvectio*, which was a solemn procession of the body every year on the Ides of Quintilis (July). The procession started from the temple of Mars outside the city, and passed through the city over the forum, and by the temple of the Dioscuri. On this occasion the equites were always crowned with olive chaplets, and wore their state dress, the *trabea*, with all the honourable distinctions which they had gained in battle. According to Livy, this annual procession was first established by the censors Q. Fabius and P. Decius, *a. c.* 304; but according to Dionysius it was instituted after the defeat of the Latins near the lake Regillus, of which an account was brought to Rome by the Dioscuri.

It may be asked how long did the knight retain his public horse, and a vote in the equestrian century to which he belonged?

On this subject we have no positive information; but as those equites, who served with their own horses, were only obliged to serve for ten years (*stipendia*) under the age of 46, we may presume that the same rule extended to those who served with the public horses, provided they *wished* to give up the service. For it is certain that in the ancient times of the republic a knight might retain his horse as long as he pleased, even after he had entered the senate, provided he continued able to discharge the duties of a knight. Thus the two censors, M. Livius Salinator and C. Claudius Nero, in a.c. 204, were also equites, and L. Scipio Asiaticus, who was deprived of his horse by the censors in a.c. 185, had himself been censor in a.c. 191. But during the later times of the republic the knights were obliged to give up their horses on entering the senate, and consequently ceased to belong to the equestrian centuries. It thus naturally came to pass, that the greater number of the equites equo publico, after the exclusion of senators from the equestrian centuries, were young men.

The equestrian centuries, of which we have hitherto been treating, were only regarded as a division of the army: they did not form a distinct class or *ordo* in the constitution. The community, in a political point of view, was divided only into patricians and plebeians; and the equestrian centuries were composed of both. But in the year a.c. 123, a new class, called the *Ordo Equestris*, was formed in the state by the Lex Sempronia, which was introduced by C. Gracchus. By this law, or one passed a few years afterwards, every person who was to be chosen *judex* was required to be above 30 and under 60 years of age, to have either an equus publicus, or to be qualified by his fortune to possess one, and *not* to be a senator. The number of *judices*, who were required yearly, was chosen from this class by the *prætor urbanus*.

As the name of equites had been originally extended from those who possessed the public horses to those who served with their own horses, it now came to be applied to all those persons who were qualified by

their fortune to act as *judices*, in which sense the word is usually used by Cicero.

After the reform of Sulla, which entirely deprived the equestrian order of the right of being chosen as *judices*, and the passing of the Lex Aurelia (a.c. 70.), which ordained that the *judices* should be chosen from the senators, equites, and *tribuni aerarii*, the influence of the order, says Pliny, was still maintained by the *publicani*, or farmers of the public taxes. We find that the *publicani* were almost always called equites, not because any particular rank was necessary in order to obtain from the state the farming of the taxes, but because the state was not accustomed to let them to any one who did not possess a considerable fortune. Thus the *publicani* are frequently spoken of by Cicero as identical with the equestrian order. The consulship of Cicero, and the active part which the knights then took in suppressing the conspiracy of Catiline, tended still further to increase the power and influence of the equestrian order; and "from that time," says Pliny, "it became a third body (*corpus*) in the state, and, to the title of *Senatus Populusque Romanus*, there began to be added *Et Equestris Ordo*."

In a.c. 63, a distinction was conferred upon them, which tended to separate them still further from the plebs. By the Lex Roscia Othonis, passed in that year, the first fourteen seats in the theatre behind the orchestra were given to the equites. They also possessed the right of wearing the *Clavus Augustus* [*CLAVES*], and subsequently obtained the privilege of wearing a gold ring, which was originally confined to the equites equo publico.

The number of equites increased greatly under the early emperors, and all persons were admitted into the order, provided they possessed the requisite property, without any inquiry into their character, or into the free birth of their father and grandfather. The order in consequence gradually began to lose all the consideration which it had acquired during the later times of the republic.

Augustus formed a select class of equites, consisting of those equites who possessed

the property of a senator, and the old requirement of free birth up to the grandfather. He permitted this class to wear the *latus clavus*; and also allowed the tribunes of the plebs to be chosen from them, as well as the senators, and gave them the option, at the termination of their office, to remain in the senate or return to the equestrian order. This class of knights was distinguished by the special title *illustres* (sometimes *insignes* and *splendidi*) *equites Romani*.

The formation of this distinct class tended to lower the others still more in public estimation. In the ninth year of the reign of Tiberius, an attempt was made to improve the order by requiring the old qualifications of free birth up to the grandfather, and by strictly forbidding any one to wear the gold ring unless he possessed this qualification. This regulation, however, was of little avail, as the emperors frequently admitted freedmen into the equestrian order. When private persons were no longer appointed judges, the necessity for a distinct class in the community, like the equestrian order, ceased entirely; and the gold ring came at length to be worn by all free citizens. Even slaves, after their manumission, were allowed to wear it by special permission from the emperor, which appears to have been usually granted provided the patronus consented.

Having thus traced the history of the equestrian order to its final extinction as a distinct class in the community, we must now return to the *equites equo publico*, who formed the 18 equestrian centuries. This class still existed during the latter years of the republic, but had entirely ceased to serve as horse-soldiers in the army. The cavalry of the Roman legions no longer consisted, as in the time of Polybius, of Roman equites, but their place was supplied by the cavalry of the allied states. It is evident that Caesar in his Gallic wars possessed no Roman cavalry. When he went to an interview with Ariovistus, and was obliged to take cavalry with him, we are told that he did not dare to trust his safety to the Gallic cavalry, and

therefore mounted his legionary soldiers upon their horses. The Roman equites are, however, frequently mentioned in the Gallic and civil wars, but never as common soldiers; they were officers attached to the staff of the general, or commanded the cavalry of the allies, or sometimes the legions.

After the year a.c. 50, there were no censors in the state, and it would therefore follow that for some years no review of the body took place, and that the vacancies were not filled up. When Augustus, however, took upon himself, in a.c. 29, the *præfectura morum*, he frequently reviewed the troops of equites, and restored the long-neglected custom of the solemn procession (*transvectio*). From this time these equites formed an honourable corps, from which all the higher officers in the army and the chief magistrates in the state were chosen. Admission into this body was equivalent to an introduction into public life, and was therefore esteemed a great privilege. If a young man was not admitted into this body, he was excluded from all civil offices of any importance, except in municipal towns; and also from all rank in the army, with the exception of centurion.

All those equites, who were not employed in actual service, were obliged to reside at Rome, where they were allowed to fill the lower magistracies, which entitled a person to admission into the senate. They were divided into six *turmae*, each of which was commanded by an officer, who is frequently mentioned in inscriptions as *Sevir equitum Rom. turmae* i. ii., &c., or commonly *Sevir turmae* or *Sevir turmae equitum Romanorum*. From the time that the equites bestowed the title of *principes juventutis* upon Caius and Lucius Caesar, the grandsons of Augustus, it became the custom to confer this title, as well as that of *sevir*, upon the probable successor to the throne, when he first entered into public life, and was presented with an *equus publicus*.

The practice of filling all the higher offices in the state from these equites appears to have continued as long as Rome was the centre of the government and the



residence of the emperor. After the time of Diocletian, the equites became only a city guard, under the command of the praefectus vigilum; but they still retained, in the time of Valentinianus and Valens, A. D. 364, the second rank in the city, and were not subject to corporal punishment. Respecting the *Magister Equitum*, see *Dictator*.

*EQUULEUS* or *ECULEUS*, an instrument of torture, which is supposed to have been so called because it was in the form of a horse.

*ERANI* (ἐρανοί), were clubs or societies, established for charitable, convivial, commercial, or political purposes.

Unions of this kind were called by the general name of *ἐραπῖαι*, and were often converted to mischievous ends, such as bribery, overawing the public assembly, or influencing courts of justice. In the days of the Roman empire friendly societies, under the name of *erani*, were frequent among the Greek cities, but were looked on with suspicion by the emperor, as leading to political combinations. The *gilds*, or fraternities for mutual aid, among the ancient Saxons, resembled the *erani* of the Greeks.

*ERGA'STULUM*, a private prison attached to most Roman farms, where the slaves were made to work in chains. The slaves confined in an *ergastulum* were also employed to cultivate the fields in chains. Slaves who had displeased their masters were punished by imprisonment in the *ergastulum*; and in the same place all slaves, who could not be depended upon or were barbarous in their habits, were regularly kept.

*ERI'CIUS*, a military engine full of sharp spikes, which was placed by the gate of the camp to prevent the approach of the enemy.

*ESSEDA'RIL*. [*ESSEDUM*.]

*E'SSEDA*, or *E'SSEDUM* (from the Celtic *Ess*, a carriage), the name of a chariot used, especially in war, by the Britons, the Gauls, and the Germans. It was built very strongly, was open before instead of behind, like the Greek war-chariot, and had a wide pole, so that the owner was

able, whenever he pleased, to run along the pole, and even to raise himself upon the yoke, and then to retreat with the greatest speed into the body of the car, which he drove with extraordinary swiftness and skill. It appears also that these cars were purposely made as noisy as possible, probably by the creaking and clanging of the wheels; and that this was done in order to strike dismay into the enemy. The warriors who drove these chariots were called *essedarii*. Having been captured, they were sometimes exhibited in the gladiatorial shows at Rome, and seem to have been great favourites with the people.

The *essedum* was adopted for purposes of convenience and luxury among the Romans. As used by the Romans, the *essedum* may have differed from the *cisium* in this; that the *cisium* was drawn by one horse (see *cut*, p. 91), the *essedum* always by a pair.

*EUMOLPIDAE* (εὐμολπίδαι), the most distinguished and venerable among the priestly families in Attica. They were devoted to the service of Demeter at Athens and Eleusis, and were said to be the descendants of the Thracian bard Eumolpus, who, according to some legends, had introduced the Eleusinian mysteries into Attica. The high priest of the Eleusinian goddess (ἱεροφάντης or μυσταγωγός), who conducted the celebration of her mysteries and the initiation of the mystae, was always a member of the family of the Eumolpidae, as Eumolpus himself was believed to have been the first hierophant. The hierophant was attended by four *epimeletae* (ἐπιμεληταί), one of whom likewise belonged to the family of the Eumolpidae. The Eumolpidae had on certain occasions to offer up prayers for the welfare of the state. They had likewise judicial power in cases where religion was violated. The law according to which they pronounced their sentence, and of which they had the exclusive possession, was not written, but handed down by tradition; and the Eumolpidae alone had the right to interpret it, whence they are sometimes called *Exegetae* (ἐξηγηταί). In cases for which the law had made no provisions, they acted

according to their own discretion. In some cases, when a person was convicted of gross violation of the public institutions of his country, the people, besides sending the offender into exile, added a clause in their verdict that a curse should be pronounced upon him by the Eumolpidae. But the Eumolpidae could pronounce such a curse only at the command of the people, and might afterwards be compelled by the people to revoke it, and purify the person whom they had cursed before.

EVOCAT'II, soldiers in the Roman army, who had served out their time and obtained their discharge (*missio*), but had voluntarily enlisted again at the invitation of the consul or other commander. There appears always to have been a considerable number of evocati in every army of importance; and when the general was a favourite among the soldiers, the number of veterans who joined his standard would of course be increased. The evocati were doubtless released, like the vexillarii, from the common military duties of fortifying the camp, making roads, &c., and held a higher rank in the army than the common legionary soldiers. They are sometimes spoken of in conjunction with the equites Romani, and sometimes classed with the centurions. They appear to have been frequently promoted to the rank of centurions.

EUPA'TRIDAE (*εὐπατρίδαι*), descended from noble ancestors, is the name by which in early times the nobility of Attica was designated. In the division of the inhabitants of Attica into three classes, which is ascribed to Theseus, the Eupatridae were the first class, and thus formed a compact order of nobles, united by their interests, rights, and privileges. They were in the exclusive possession of all the civil and religious offices in the state, ordered the affairs of religion, and interpreted the laws human and divine. The king was thus only the first among his equals, and only distinguished from them by the duration of his office. By the legislation of Solon, the political power and influence of the Eupatridae as an order was broken, and property instead of birth was made the

standard of political rights. But as Solon, like all ancient legislators, abstained from abolishing any of the religious institutions, those families of the Eupatridae, in which certain priestly offices and functions were hereditary, retained these distinctions down to a very late period of Grecian history.

EURIPUS. [*Ἀμφιθέατρον*.]

EUTHYNE (*εὐθύνη*). All public officers at Athens were accountable for their conduct and the manner in which they acquitted themselves of their official duties. The judges in the popular courts seem to have been the only authorities who were not responsible, for they were themselves the representatives of the people, and would therefore, in theory, have been responsible to themselves. This account, which officers had to give after the time of their office was over, was called *εὐθύνη*, and the officers subject to it, *ὑπεύθυνοι*, and after they had gone through the *euthyne*, they became *ἀνεύθυνοι*. Every public officer had to render his account within thirty days after the expiration of his office, and at the time when he submitted to the *euthyne* any citizen had the right to come forward and impeach him. The officers before whom the accounts were given were at Athens ten in number, called *εὐθυνοὶ* or *λογισταί*, in other places *ἑξαστὰς* or *συνήγοροι*.

EXAUCTORATIO. [*Missio*.]

EXAUGURATIO, the act of changing a sacred thing into a profane one, or of taking away from it the sacred character which it had received by inauguration, consecratio, or dedicatio. Such an act was performed by the augurs, and never without consulting the pleasure of the gods, by augurium.

EXCUBIAE. [*Castra*.]

EXCUBITORES, which properly means watchmen or sentinels of any kind, was the name more particularly given to the soldiers of the cohort who guarded the palace of the Roman emperor.

EXERCITUS, army. I. GREEK. The organisation of the Lacedaemonian army was more perfect than that of any other in Greece. It was based upon a graduated system of subordination, which gave to almost every individual a degree of autho-

city, rendering the whole military force a community of commanders, so that the signal given by the king ran in an instant through the whole army. The foundation of this system is attributed to Lycurgus, who is said to have formed the Lacedæmonian forces into six divisions, called *moræ* (μόραι). Each *mora* was commanded by a *polemarchus* (πολέμαρχος), under whom were four *lochagi* (λοχαγοί), eight *pentecosteres* (πεντηκοστήρες), and sixteen *enomotarchi* (ἐνωμοτάρχαι): consequently two *enomotiae* (ἐνωμοτίαι), formed a *pentecostys* (πεντηκοστής), two of these a *lochus* (λόχος), and four *lochi* made a *mora*. The regular complement of the *enomotia* appears to have been twenty-four men, besides its captain. The *lochus*, then, consisted ordinarily of 100 and the *mora* of 400 men. The front row of the *enomotia* appears to have usually consisted of three men, and the ordinary depth of the line, of eight men. The number of men in each *enomotia* was, however, not unfrequently increased. Thus at the battle of Mantinea another file was added; so that the front row consisted of four men, and each *enomotia* consequently contained thirty-two men. At the battle of Leuctra, on the contrary, the usual number of files was retained, but the depth of its ranks was increased from eight to twelve men; so that each *enomotia* contained thirty-six men. In the time of Xenophon the *mora* appears to have consisted usually of 600 men. The numbers seem, however, to have fluctuated considerably, according to the greater or less increase in the number of the *enomotia*.

To each *mora* of heavy-armed infantry there belonged a body of cavalry bearing the same name, consisting at the most of 100 men, and commanded by the *hipparmotes* (ἵππαρμότης). The cavalry is said, by Plutarch, to have been divided in the time of Lycurgus into *oulami* (οὐλαμί) of fifty men each; but this portion of the Lacedæmonian army was unimportant, and served only to cover the wings of the infantry. The three hundred knights forming the king's body-guard must not be confounded with the cavalry. They were the

choicest of the Spartan youths, and fought either on horseback or on foot, as occasion required.

Solon divided the Athenian people into four classes, of which the two first comprehended those persons whose estates were respectively equivalent to the value of 500 and 300 of the Attic measures called medimni. These were not obliged to serve in the infantry, nor on board ship, except in some command; but they were bound to keep a horse for the public, and to serve in the cavalry at their own expense. The third class, whose estates were equivalent to 150 such measures, were obliged to serve in the heavy-armed foot, providing their own arms; and the people of the fourth class, if unable to provide themselves with complete armour, served either among the light-armed troops or in the navy. The ministers of religion, and persons who danced in the festival of Dionysus, were exempt from serving in the armies; the same privilege was also accorded to those who farmed the revenues of the state. There is no doubt that, among the Athenians, the divisions of the army differed from those which, as above stated, had been appointed by the Spartan legislator; but the nature of the divisions is unknown, and it can only be surmised that they were such as are hinted at in the *Cyropaedia*. In that work, Xenophon, who, being an Athenian, may be supposed to have in view the military institutions of his own country, speaking of the advantages attending the subdivisions of large bodies of men, with respect to the power of reforming those bodies when they happen to be dispersed, states that the *taxis* (τάξις) consists of 100 men, and the *lochus* (λόχος) of twenty-four men (exclusive of their officer); and in another passage he mentions the *decas* (δεκάς), or section of ten, and the *pempas* (πεντάς), or section of five men. The *taxis* seems to have been the principal element in the division of troops in the Athenian army, and to have corresponded to the Peloponnesian *lochus*. The infantry was commanded by ten strategi [στράτηγοι] and ten taxiarchs, and the cavalry by two hipparchs and ten phylarchs. These officers

were chosen annually, and they appear to have appointed the subordinate officers of each *taxis* or *lochos*.

The mountainous character of Attica and the Peloponnesus is the reason that cavalry was never numerous in those countries. Previously to the Persian invasion of Greece, the number of horse-soldiers belonging to the Athenians was but ninety-six, each of the forty-eight *naucrariae* (*ναυκραρίαι*), into which the state was divided, furnishing two persons; but soon afterwards the body was augmented to 1200 heavy-armed horsemen, and there was besides an equal number of archers, who fought on horseback. The horses belonging to the former class were covered with bronze or other metal, and they were ornamented with bells and embroidered clothing. Before being allowed to serve, both men and horses were subject to an examination before the hipparchs, and punishments were decreed against persons who should enter without the requisite qualifications.

Every free citizen of the Greek states was enrolled for military service from the age of 18 or 20, to 58 or 60 years. The young men, previously to joining the ranks, were instructed in the military duties by the *tactici* (*τακτικοί*), or public teachers, who were maintained by the state for the purpose; and no town in Greece was without its gymnasium, or school. At Athens the *ephebi* [ἑφηβοί] guarded the city and the frontier from the age of 18 till 20. At 20 years of age the Athenian recruit could be sent on foreign expeditions; but, among the Spartans, this was seldom done till the soldier was 30 years old.

An attention to military duties, when the troops were encamped, was strictly enforced in all the Greek armies; but a considerable difference prevailed in those of the two principal states with respect to the recreations of the soldiers. The men of Athens were allowed to witness theatrical performances, and to have in the camp companies of singers and dancers. In the Lacedaemonian army, on the contrary, all these were forbidden; the constant practice of temperance, and the observance of a rigid discipline being prescribed to the Spartan

youth, in order that they might excel in war (which among them was considered as the proper occupation of freemen); and manly exercises alone were permitted in the intervals of duty. Yet, while encamped, the young men were encouraged to use perfumes, and to wear costly armour, though the adorning of their persons, when at home, would have subjected them to the reproach of effeminacy.

In the early times of the Greek republics the soldier served at his own expense in that class of troops which his fortune permitted him to join.

Pericles first introduced the practice at Athens of giving pay to a class of the soldiers out of the public revenue; and this was subsequently adopted by the other states of Greece. The amount of the pay varied according to circumstances from two *oboli* to a *drachma*. The commanders of the *lochi* received double, and the strategi four times, the pay of a private foot-soldier.

The strength of a Grecian army consisted chiefly in its foot-soldiers; and of these there were at first but two classes:—the *Hoplitae* (*ὀπλίται*), who wore heavy armour, carried large shields, and, in action, used swords and long spears; and the *Psili* (*ψιλοί*), who were light-armed, having frequently only helmets and small bucklers, with neither cuirasses nor greaves, and who were employed chiefly as skirmishers in discharging arrows, darts, or stones. An intermediate class of troops, called *Peltastae* (*πελτασται*), or targeteers, was formed at Athens, by Iphicrates, after the Peloponnesian war: they were armed nearly in the same manner as the *Hoplitae*, but their cuirasses were of linen instead of bronze or iron; their spears were short, and they carried small round bucklers, called *peltae* (*πέλται*). These troops, uniting in some measure the stability of the phalanx with the agility of the light-armed men, were found to be highly efficient; and from the time of their adoption, they were extensively employed in the Greek armies.

Scarlet, or crimson, appears to have been the general colour of the Greek uniform, at least in the days of Xenophon.

The oldest existing works which treat expressly of the constitution and tactics of the Grecian armies are the treatises of Aelian and Arrian; which were written in the time of Hadrian, when the art of war had changed its character, and when many details relating to the ancient military organisations were forgotten. Yet the systems of these tacticians, speaking generally, appear to belong to the age of Philip or Alexander; and, consequently, they may be considered as having succeeded those which have been indicated above.

Aelian makes the lowest subdivision of the army to consist of a *lochos*, *dekas*, or *enomotia*, which he says were then supposed to have been respectively files of 16, 12, or 8 men, and he recommends the latter. The numbers in the superior divisions proceeded in a geometrical progression by doubles, and the principal bodies were formed and denominated as follow:—Four *lochi* constituted a *tetrarchia* (= 64 men), and two of these, a *taxis* (= 128 men). The latter doubled, was called a *syntagma* (σύνταγμα) or *xenagía* (ξεναγία) = 256 men, to which division it appears that five supernumeraries were attached; these were the crier, the ensign, the trumpeter, a servant, and an officer, called *uragus* (οὐραγός), who brought up the rear. Four of the last-mentioned divisions formed a *chiliarchia* (χιλιαρχία) = 1024 men, which doubled became a *telos* (τέλος), and quadrupled, formed the body which was denominated a *phalanx* (φάλαγξ). This corps would, therefore, appear to have consisted of 4096 men; but, in fact, divisions of very different strengths were, at different times, designated by that name, and before the time of Philip of Macedon, *phalanx* was a general expression for any large body of troops in the Grecian armies. That prince, however, united under this name 6000 of his most efficient heavy-armed men, whom he called his companions; he subjected them to judicious regulations, and improved their arms and discipline; and, from that time, the name of his country was constantly applied to bodies of troops which were similarly organised.

The numerical strength of the phalanx

was probably the greatest in the days of Philip and Alexander; and, if the tactics of Aelian may be considered applicable to the age of those monarchs, it would appear that the corps, when complete, consisted of about 16,000 heavy-armed men. It was divided into four parts, each consisting of 4000 men, who were drawn up in files generally 16 men deep. The whole front, properly speaking, consisted of two grand divisions; but each of these was divided into two sections, and the two middle sections of the whole constituted the centre, or *ὀμφαλός*. The others were designated *κέρατα*, or wings; and in these the best troops seem to have been placed. The evolutions were performed upon the *enomoty*, or single file, whether it were required to extend or deepen the line: and there was an interval between every two sections for the convenience of manœuvring.

The Greek cavalry, according to Aelian, was divided into bodies, of which the smallest was called *ilé* (ἴλη): it is said to have consisted of 64 men, though the term was used in earlier times for a party of horse of any number. A troop, called *epilarchia* (ἐπιλαρχία), contained two *ilae*, 128 men; and a division, subsequently called *tarantinarchia* (ταραντιναρχία), from Tarentum in Italy, was double the former. Each of the succeeding divisions was double that which preceded it; and one, consisting of 2048 men, was called *telos* (τέλος): finally, the *epitagma* (ἐπίταγμα) was equal to two *tele* (τέλη), and contained 4096 men.

In making or receiving an attack, when each man occupied about three feet in depth, and the Macedonian spear, or *sarissa*, which was 18 or 20 feet long, was held in a horizontal position, the point of that which was in the hands of a front-rank man might project about 14 feet from the line; the point of that which was in the hands of a second-rank man might project about 11 feet, and so on. Therefore, of the sixteen ranks, which was the ordinary depth of the phalanx, those in rear of the fifth could not, evidently, contribute by their pikes to the annoyance of the enemy: they consequently kept their pikes in an inclined position, resting on the shoulders of the

men in their front; and thus they were enabled to arrest the enemy's missiles, which, after flying over the front ranks, might otherwise fall on those in the rear. The ranks beyond the fifth pressing with all their force against the men who were in their front, while they prevented them from falling back, increased the effect of the charge, or the resistance opposed to that of the enemy.

In action it was one duty of the officers to prevent the whole body of men from inclining towards the right hand; to this there was always a great tendency, because every soldier endeavoured to press that way, in order that he might be covered as much as possible by the shield of his companion; and thus danger was incurred of having the army outflanked towards its left by that of the enemy. Previously to an action some particular word or sentence (*σύνθημα*) was given out by the commanders to the soldiers, who were enabled, on demanding it, to distinguish each other from the enemy.

It may be said that, from the disposition of the troops in the Greek armies, the success of an action depended in general on a single effort; since there was no second line of troops to support the first, in the event of any disaster. The dense order of the phalanx was only proper for a combat on a perfectly level plain; and, even then, the victory depended rather on the prowess of the soldier than on the skill of the commander, who was commonly distinguished from the men only by fighting at their head. But, when the field of battle was commanded by heights, and intersected by streams or defiles, the unwieldy mass became incapable of acting, while it was overwhelmed by the enemy's missiles.

2. ROMAN. The organisation of the Roman army in early times was based upon the constitution of Servius Tullius, which is explained in the article *COMITIA CENTURIATA*. It is only necessary to observe here, that it appears plainly, from a variety of circumstances, that the tactics of the Roman infantry in early times were not those of the legion at a later period, and that the phalanx, which was the battle-array of the Greeks, was also the form in which

the Roman armies were originally drawn up.

In the time of Polybius, which was that of Fabius and Scipio, every legion was commanded by six military tribunes. The consuls, after they entered upon their office, appointed a day on which all those who were of the military age were required to attend. When the day for enrolling the troops arrived, the people assembled at the Capitol; and the consuls, with the assistance of the military tribunes, proceeded to hold the levy (*delectus*), unless prevented by the tribunes of the plebes. The military tribunes, having been divided into four bodies (which division corresponded to the general distribution of the army into four legions, two for each consul), drew out the tribes by lot, one by one; then, calling up that tribe upon which the lot first fell, they chose (*legerunt*, whence the name *legio*) from it four young men nearly equal in age and stature. From these the tribunes of the first legion chose one; those of the second chose a second, and so on: after this four other men were selected, and now the tribunes of the second legion made the first choice; then those of the other legions in order, and, last of all, the tribunes of the first legion made their choice. In like manner, from the next four men, the tribunes, beginning with those of the third legion, and ending with those of the second, made their choice. Observing the same method of rotation to the end, it followed that all the legions were nearly alike with respect to the ages and stature of the men. Polybius observes that, anciently, the cavalry troops were chosen after the infantry, and that 200 horse were allowed to every 4000 foot; but he adds that it was then the custom to select the cavalry first, and to assign 300 of these to each legion. Every citizen was obliged to serve in the army, when required, between the ages of 17 and 46 years. Each foot-soldier was obliged to serve during twenty campaigns, and each horseman during ten. And, except when a legal cause of exemption (*vacatio*) existed, the service was compulsory; persons who refused to enlist could be punished by fine or imprisonment; and in

some cases they might be sold as slaves. The grounds of exemption were age, infirmity, and having served the appointed time. The magistrates and priests were also exempted, in general, from serving in the wars; and the same privilege was sometimes granted by the senate or the people to individuals who had rendered services to the state. In sudden emergencies, or when any particular danger was apprehended, as in the case of a war in Italy or against the Gauls, both of which were called *tumultus*, no exemption could be pleaded, but all were obliged to be enrolled. Persons who were rated by the censors below the value of 400 drachmae, according to Polybius, were allowed to serve only in the navy; and these men formed what was called the *legio classica*.

In the first ages of the republic each consul had usually the command of two Roman legions, and two legions of allies; and the latter were raised in the states of Italy nearly in the same manner as the others were raised in Rome. The infantry of an allied legion was usually equal in number to that of a Roman legion, but the cavalry attached to the former was twice as numerous as that which belonged to the latter. The regulation of the two allied legions was superintended by twelve officers called prefects (*praefecti*), who were selected for this purpose by the consuls. In the line of battle the two Roman legions formed the centre, and those of the allies were placed, one on the right and the other on the left flank: the cavalry was posted at the two extremities of the line; that of the allies on each wing being on the outward flank of the legionary horsemen, on which account they had the name of Alarii. [ALANIL.] A body of the best soldiers, both infantry and cavalry, consisting either of volunteers or of veterans selected from the allies, guarded the consul in the camp, or served about his person in the field; and these were called *extraordinarii*.

The number of men in a Roman legion varied much at different times. When Camillus raised ten legions for the war against the Gauls, each consisted of 4200 foot-soldiers, and 300 horse-soldiers, but

previously to the battle of Cannae the senate decreed that the army should consist of eight legions, and that the strength of each should be 5000 foot-soldiers. In the time of Polybius (a. c. 150) the legion contained 4200 men, except in cases of great emergency, when it was augmented to 5000 men.

Besides being designated by numbers, *primo legio, decima legio, &c.*, the legions bore particular names. Thus we read of the *martia legio*, the *alauda, &c.* [ALAUDE.]

After the selection of the men who were to compose the legion, the military oath was administered (*sacramentum*): on this occasion one person was appointed to pronounce the words of the oath (*qui reliquis verba sacramenti praeiret*), and the rest of the legionaries, advancing one by one, swore to perform what the first had pronounced (*in verba ejus jurabant*). The form of the oath differed at different times: during the republic it contained an engagement to be faithful to the Roman senate and people, and to execute all the orders that should be given by the commanders. Under the emperors, fidelity to the sovereign was introduced into the oath; and, after the establishment of Christianity, the engagement was made in the name of the Trinity, and the majesty of the emperor. Livy says that this military oath was first legally exacted in the time of the second Punic war, a. c. 216, and that previously to that time each decuria of cavalry and centuria of foot had only been accustomed to swear, voluntarily among themselves, that they would act like good soldiers.

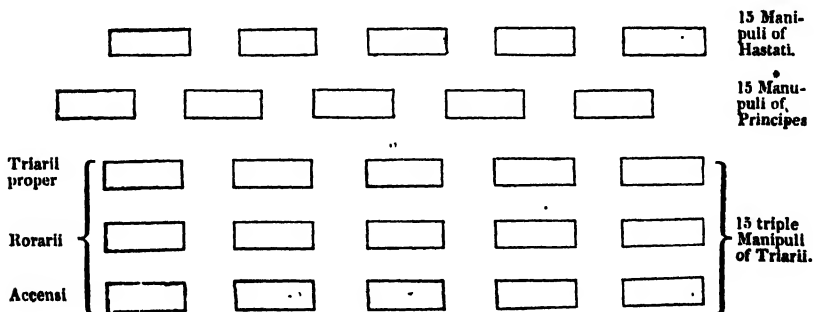
The Roman armies were, as has been observed above, originally drawn up in the form of the phalanx. In course of time the ponderous mass of the phalanx was resolved into small battalions marshalled in open order, which were termed *manipuli*, and which varied in numbers at different periods, according to the varying constitution of the legion. The original meaning of the word *manipulus*, which is derived from *manus*, was a *handful* or *wisp of hay*, and this, according to Roman tradition, affixed to the end of a pole, formed the primitive

military standard in the days of Romulus ; hence it was applied to a detachment of soldiers serving under the same ensign. The earliest account of the division of the legion into manipuli is given by Livy in his description of the battle fought near Vesuvius in B. C. 337. On this occasion the front line or *hastati*, so called from the *hasta*, or long spear, which each man carried, consisted of 15 manipuli, each manipulus containing 62 soldiers, a centurion, and a vexillarius: the *hastati* were the youngest of the soldiers. The second line or *principes* consisted in like manner of 15 manipuli; these were men of mature age, and from their name it would appear that anciently they were placed in the front line. This combined force of 30 manipuli was comprehended under the general appellation of *antepilani*. The third line or *triarii* was also drawn up in 15 divisions, but each of these was triple, containing 3 manipuli, 3 vexilla, and 186 men. The *triarii* were so called because they formed the third line; they were the veteran soldiers: each of them carried two *pila*, or strong javelins, whence they were sometimes called *pilani*; and the *hastati* and *principes*, who stood before them, *antepilani*, as already remarked. In the third line the veterans or *triarii* proper formed the front ranks immediately behind them stood the *rorari* inferior in age and renown; while

the *accensi*, less trustworthy than either, were posted in the extreme rear. The battle array is represented in the cut below.

If the *hastati* and *principes* were successively repulsed, they retired through the openings left between the maniples of the *triarii*, who then closed up their ranks so as to leave no space between their maniples, and presented a continuous front and solid column to the enemy: the heavy-armed veterans in the foremost ranks with their long *pila* now bore the brunt of the onset, while the *rorarii* and *accensi* behind gave weight and consistency to the mass, an arrangement bearing evidence to a lingering predilection for the principle of the phalanx, and representing, just as we might expect at that period, the Roman tactics in their transition state.

In the time of Polybius, when the legion contained 4200 men, it was divided into 1200 *hastati*, 1200 *principes*, 600 *triarii*, the remaining 1200 being *velites*, or light-armed troops, who were distributed equally among the three lines. When the legion exceeded 4200, the numbers of the *hastati*, *principes*, and *velites* were increased in proportion, the number of *triarii* remaining always the same (600). The *hastati*, *principes*, and *triarii* were subdivided each into 10 *manipuli* or *ordines*, and in each manipulus there were two *centuriones*, two *options*, and two *signiferi*: hence, when





the legion consisted of 4200, a manipulus of the hastati or of the principes would contain 120 men, including officers, and a manipulus of the triarii in all cases 60 men only.

To Marius, or Caesar, is ascribed the practice of drawing up the Roman army in lines by cohorts, which gradually led to the abandonment of the ancient division of the legion into manipuli, and of the distinctions of hastati, principes, and triarii. Each legion was then divided into ten *cohortes*\*, each cohort into three *manipuli*, and each manipulus into two *centuriae*, so that there were thirty manipuli and sixty *centuriae* in a legion. It appears that very anciently the allies or auxiliaries of Rome were arranged by cohorts.

The cavalry of the legion was divided into ten *turmae*, each containing 30 men; and each *turma* into ten *decuriae*, or bodies of 10 men. Each *turma* had three *decuriones*, or commanders of ten; but he who was first elected, commanded the *turma*, and was, probably, called *dux turmae*.

In the time of the republic, the six tribunes who were placed over a legion commanded by turns. [TRIBUNI MILITUM.] To every 100 men were appointed two centurions; the first of whom was properly so called; and the other, called *optio*, *uragus*, or *subcenturio*, acted as a lieutenant, being chosen by the centurion. [CENTURIO.] The centurion also chose the standard-bearer or ensign of his century (*signifer* or *vezillarius*). Each century was also divided into bodies of ten, each of which was commanded by a *decurio* or *decumus*.

The allied troops were raised and officered nearly in the same manner as those of the Roman legions; but probably there was not among them a division of the heavy-armed infantry into three classes. They were commanded by *praefecti*, who received their orders from the Roman consuls or tribunes. The troops sent by foreign states for the service of Rome were designated auxiliaries (*auxilia*); and they

usually, but not invariably, received their pay and clothing from the republic. [SOCRI.]

According to Livy, the Roman soldiers at first received no pay (*stipendium*) from the state. He says that it was first granted to the foot A. C. 405, in the war with the Volsci, and three years afterwards to the horse, during the siege of Veii. It appears, however, the troops received pay at a much earlier period, and that the aetarians [AETARII] had always been obliged to give pensions to the infantry, as single women and minors did to the knights: the change alluded to by Livy probably consisted in this, that every soldier now became entitled to pay, whereas previously the number of pensions had been limited by that of the persons liable to be charged with them. Polybius states the daily pay of a legionary soldier to have been two oboli, which were equal to 3½ asses, and in thirty days would amount to 100 asses. A centurion received double the pay of a legionary, and a horseman triple.

The pay of the soldiers was doubled by Julius Caesar. In the time of Augustus, the pay of a legionary was 10 asses a day (three times the original sum), or 300 a month, which was increased still more by Domitian. Besides pay, the soldiers received a monthly allowance of corn; and the centurions double, and the horse triple that of a legionary. There was also a law passed by C. Gracchus, which provided that, besides their pay, the soldiers should receive an allowance for clothes; but this law seems either to have been repealed, or to have fallen into disuse.

No one order of battle appears to have been exclusively adhered to by the Romans during the time of the republic, though, in general, their armies were drawn up in three extended lines of heavy-armed troops (*triplexacies*); the cavalry being on the wings, and the light troops either in front or rear according to circumstances.

The Praetorian troops are treated of in a separate article. [PRAETORIANI.]

After the establishment of the imperial authority, the sovereign appointed some person of consular dignity to command

\* *Cohors* or *chors*, the Greek *χοῖρος*, originally signified an enclosure for sheep or poultry, and was afterwards used to designate the number of men which could stand within such an enclosure.

each legion in the provinces; and this officer, as the emperor's lieutenant, had the title of *praefectus*, or *legatus legionis*. The first appointment of this kind appears to have taken place in the reign of Augustus, and Tacitus mentions the existence of the office in the reign of Tiberius. The authority of the *legatus* was superior to that of the tribunes, who before were responsible only to the consul.

EXILIUM. [EXSILIUM.]

EXO'DIA (ἐξόδια, from ἐξ and ὁδός) were old-fashioned and laughable interludes in verses, inserted in other plays, but chiefly in the Atellanae. The exodium seems to have been introduced among the Romans from Italian Greece; but after its introduction it became very popular among the Romans, and continued to be played down to a very late period.

EXOMIS (ἐξomis), a dress which had only a sleeve for the left arm, leaving the right with the shoulder and a part of the breast free, and was for this reason called *exomis*. It is represented in the following figure of Charon.



EXOMIS

The *exomis* was usually worn by slaves and working people.

EXOSTRA (ἐξόστρα, from ἐξ and ὄστρα), a theatrical machine, by means of which things which had been concealed behind the curtain on the stage were pushed or rolled forward from behind it, and thus became visible to the spectators.

EXPEDITUS is opposed to *impeditus*, and signifies unincumbered with armour or with baggage (*impedimenta*). Hence the epithet was often applied to any portion of the Roman army, when the necessity for haste, or the desire to conduct it with the greatest facility from place to place, made it desirable to leave behind every weight that could be spared.

EXPLORATO'RES. [SPECULATORES.]

EXSE'QUIAE. [FUNUS.]

EXSILIUM (φυγή), banishment. 1. GREEK. Banishment among the Greek states seldom, if ever, appears as a punishment appointed by law for particular offences. We might, indeed, expect this, for the division of Greece into a number of independent states would neither admit of the establishment of penal colonies, as among us, nor of the various kinds of exile which we read of under the Roman emperors. The general term *φυγή* (flight) was for the most part applied in the case of those who, in order to avoid some punishment or danger, removed from their own country to another. At Athens it took place chiefly in cases of homicide, or murder.

An action for wilful murder was brought before the Areiopagus, and for manslaughter before the court of the Ephetae. The accused might, in either case, withdraw himself (*φεύγειν*) before sentence was passed; but when a criminal evaded the punishment to which an act of murder would have exposed him had he remained in his own land, he was then banished for ever (*φεύγει ἀειφυγίαν*), and not allowed to return home even when other exiles were restored upon a general amnesty.

Demosthenes says, that the word *φεύγειν* was properly applied to the exile of those who committed murder with malice aforethought, whereas the term *μεθίστασθαι* was

used where the act was not intentional. The property also was confiscated in the former case, but not in the latter.

When a verdict of manslaughter was returned, it was usual for the convicted party to leave his country by a certain road, and to remain in exile till he induced some one of the relatives of the slain man to take compassion on him. We are not informed what were the consequences if the relatives of the slain man refused to make a reconciliation; supposing that there was no compulsion, it is reasonable to conclude that the exile was allowed to return after a fixed time. Plato, who is believed to have copied many of his laws from the constitution of Athens, fixes the period of banishment for manslaughter at one year.

Under *φύγη*, or banishment, as a general term, is comprehended *ostracism* (*ὄστρακισμός*). Those that were ostracised did not lose their property, and the time, as well as place of their banishment, was fixed. This ostracism is supposed by some to have been instituted by Cleisthenes, after the expulsion of the Peisistratidae; its nature and object are thus explained by Aristotle:—"Democratical states (he observes) used to ostracise, and remove from the city for a definite time, those who appeared to be pre-eminent above their fellow-citizens, by reason of their wealth, the number of their friends, or any other means of influence." Ostracism, therefore, was not a punishment for any crime, but rather a precautionary removal of those who possessed sufficient power in the state to excite either envy or fear. Thus Plutarch says, it was a good-natured way of allaying envy by the humiliation of superior dignity and power. The manner of effecting it at Athens was as follows:—A space in the *agora* was enclosed by barriers, with ten entrances for the ten tribes. By these the tribesmen entered, each with his *ostrakon* (*ὄστρακον*), or piece of tile (whence the name *ostracism*), on which was written the name of the individual whom he wished to be ostracised. The nine archons and the senate, *i. e.* the presidents of that body, superintended the proceedings, and the party who had the greatest number of votes against him, sup-

posing that this number amounted to 6000, was obliged to withdraw (*μετασθῆναι*) from the city within ten days; if the number of votes did not amount to 6000, nothing was done.

Some of the most distinguished men at Athens were removed by ostracism, but recalled when the city found their services indispensable. Among these were Themistocles, Aristides, Cimon, and Alcibiades. The last person against whom it was used at Athens was Hyperbolus, a demagogue of low birth and character; but the Athenians thought their own dignity compromised, and ostracism degraded by such an application of it, and accordingly discontinued the practice.

From the ostracism of Athens was copied the *Petalism* (*πεταλισμός*) of the Syracusans, so called from the *πέταλον*, or leaf of the olive, on which was written the name of the person whom they wished to remove from the city. The removal, however, was only for five years; a sufficient time, as they thought, to humble the pride and hopes of the exile.

In connection with petalism it may be remarked, that if any one were falsely registered in a demus, or ward, at Athens, his expulsion was called *ἐκφυλλοφορία*, from the votes being given by leaves.

Besides those exiled by law, or ostracised, there was frequently a great number of political exiles in Greece; men who, having distinguished themselves as the leaders of one party, were expelled, or obliged to remove from their native city, when the opposite faction became predominant. They are spoken of as *οἱ φεύγοντες*, or *οἱ ἐκπεσόντες*, and as *οἱ κατελθόντες* after their return (*ἡ κἀπόδος*) the word *κατάγειν* being applied to those who were instrumental in effecting it.

2. ROMAN. Banishment as a punishment did not exist in the old Roman state. The *aquae et ignis interdictio*, which we so frequently read of in the republican period, was in reality not banishment, for it was only a ban, pronounced by the people (by a *lex*), or by a magistrate in a criminal court, by which a person was deprived of water and of fire; that is, of the first ne-

cessaries of life; and its effect was to incapacitate a person from exercising the rights of a citizen; in other words, to deprive him of his citizenship. Such a person might, if he chose, remain at Rome, and submit to the penalty of being an outcast, incapacitated from doing any legal act, and liable to be killed by any one with impunity. To avoid these dangers, a person suffering under such an interdict would naturally withdraw from Rome, and in the earlier republican period, if he withdrew to a state between which and Rome isopolitical relations existed, he would become a citizen of that state.

This right was called *jus exulandi* with reference to the state to which the person came; with respect to his own state, which he left, he was *exsul*, and his condition was *exsilium*; and with respect to the state which he entered, he was *inquilinus*.\* In the same way a citizen of such a state had a right of going into *exsilium* at Rome; and at Rome he might attach himself (*applicare se*) to a quasi-patronus. *Exsilium*, instead of being a punishment, would thus rather be a mode of evading punishment; but towards the end of the republic the *aquae et ignis interdictio* became a regular banishment, since the sentence usually specified certain limits, within which a person was interdicted from fire and water. Thus Cicero was interdicted from fire and water within 400 miles from the city. The punishment was inflicted for various crimes, as *vis publica*, *peculatus*, *veneficium*, &c.

Under the empire there were two kinds of *exsilium*; *exsilium* properly so called, and *relegatio*; the great distinction between the two was, that the former deprived a person of his citizenship, while the latter did not. The distinction between *exsilium* and *relegatio* existed under the republic. Ovid also describes himself, not as *exsul*, which he considers a term of reproach, but as *relegatus*. The chief species of *exsilium* was the *deportatio* in

*insulam*, or *deportatio* simply, which was introduced under the emperors in place of the *aquae et ignis interdictio*. The *relegatio* merely confined the person within, or excluded him from particular places. The *relegatus* went into banishment; the *deportatus* was conducted to his place of banishment, sometimes in chains.

EXTISPEX. [HARUSPEX.]

EXTRAORDINARIII, the soldiers who were placed about the person of the consul in the Roman army. They consisted of about a third part of the cavalry, and a fifth part of the infantry of the allies, and were chosen by the prefects. Hence, for a legion of 4200 foot and 300 horse, since the number of the infantry of the allies was equal to that of the Roman soldiers, and their cavalry twice as many, the number of *extraordinarii* would be 840 foot and 200 horse, forming two cohorts; or, in an army of two legions, four cohorts.

## F.

FABRI are workmen who make anything out of hard materials, as *fabri tignarii*, carpenters, *fabri aerarii*, smiths, &c. The different trades were divided by Numa into nine collegia, which correspond to our companies or guilds. In the constitution of Servius Tullius, the *fabri tignarii* and the *fabri aerarii* or *ferrarii* were formed into two centuries, which were called the *centuriae fabrum* (not *fabrum*). They did not belong to any of the five classes into which Servius divided the people; but the *fabri tignarii* probably voted with the first class, and the *fabri aerarii* with the second.

The *fabri* in the army were under the command of an officer called *praefectus fabrum*.

FALA/RICA. [HASTA.]

FAMILIA. The word *familia* contains the same element as the word *famulus*, a slave, and the verb *famulari*. In its widest sense it signifies the totality of that which belongs to a Roman citizen who is *sui juris*, and therefore a *paterfamilias*. Thus, in certain cases of testamentary disposition, the word *familia* is explained by the equivalent

\* This word appears, by its termination *inus*, to denote a person who was one of a class, like the word *libertinus*. The prefix *in* appears to be the correlative of *ex* in *exsul*, and the remaining part *quil* is probably related to *col* in *incola* and *colonus*.

*patrimonium*; and the person who received the familia from the testator was called *familias emptor*.

But the word *familia* is sometimes limited to signify "persons," that is, all those who are in the power of a paterfamilias, such as his sons (*filii-familias*), daughters, grandchildren, and slaves.

Sometimes *familia* is used to signify the slaves belonging to a person, or to a body of persons (*societas*).

#### FANUM. [TEMPLUM.]

FARTOR, a slave who fattened poultry.

FASCES, rods bound in the form of a bundle, and containing an axe (*securis*) in the middle, the iron of which projected from them. These rods were carried by lictors before the superior magistrates at Rome, and are often represented on the reverse of consular coins. The following woodcuts give the reverses of four consular coins; in the first of which we see the lictors carrying the fasces on their shoulders; in the second, two fasces, and between them a sella curulis; in the third, two fasces crowned, with the consul standing between them; and in the fourth, the same, only with no crowns around the fasces.

The fasces appear to have been usually

#### FASCIA.

made of birch, but sometimes also of the twigs of the elm. They are said to have been derived from Vetulonia, a city of Etruria. Twelve were carried before each of the kings by twelve lictors; and on the expulsion of the Tarquins, one of the consuls was preceded by twelve lictors with the fasces and securae, and the other by the same number of lictors with the fasces only, or, according to some accounts, with crowns around them. But P. Valerius Publicola, who gave to the people the right of provocatio, ordained that the securae should be removed from the fasces, and allowed only one of the consuls to be preceded by the lictors while they were at Rome. The other consul was attended only by a single accensus [ACCENSUS]. When they were out of Rome, and at the head of the army, each of the consuls retained the axe in the fasces, and was preceded by his own lictors, as before the time of Valerius.

The fasces and securae were, however, carried before the dictator even in the city, and he was also preceded by twenty-four lictors, and the magister equitum by six.

The praetors were preceded in the city by two lictors with the fasces; but out of Rome and at the head of an army by six, with the fasces and securae. The tribunes of the plebs, the aediles and quaestors, had no lictors in the city, but in the provinces the quaestors were permitted to have the fasces.

The lictors carried the fasces on their shoulders, as is seen in the coin of Brutus given above; and when an inferior magistrate met one who was higher in rank, the lictors lowered their fasces to him. This was done by Valerius Publicola, when he addressed the people, and hence came the expression *submittere fasces* in the sense of to yield, to confess one's self inferior to another.

When a general had gained a victory, and had been saluted as Imperator by his soldiers, he usually crowned his fasces with laurel.

FASCIA, a band or fillet of cloth, worn, 1. round the head as an ensign of royalty; 2. by women over the breast; 3. round the legs and feet, especially by women. When the toga had fallen into disuse, and the shorter pallium was worn in its stead, so that



FASCES.

the legs were naked and exposed, *fusciæ cruales* became common even with the male sex.

**FASTI.** *Fas* signifies divine law: the epithet *fastus* is properly applied to anything in accordance with divine law, and hence those days upon which legal business might, without impiety (*sine piaculo*), be transacted before the prætor, were technically denominated *fasti dies*, i. e. *lawful days*.

The sacred books in which the *fasti dies* of the year were marked were themselves denominated *fasti*; the term, however, was employed to denote registers of various descriptions. Of these the two principal are the *Fasti Sacri* or *Fasti Kalendares*, and *Fasti Annales* or *Fasti Historici*.

**I. FASTI SACRI OR KALENDARES.** For nearly four centuries and a half after the foundation of the city a knowledge of the calendar was possessed exclusively by the priests. One of the pontifices regularly proclaimed the appearance of the new moon, and at the same time announced the period which would intervene between the Kalends and the Nones. On the Nones the country people assembled for the purpose of learning from the rex sacrorum the various festivals to be celebrated during the month, and the days on which they would fall. In like manner all who wished to go to law were obliged to inquire of the privileged few on what day they might bring their suit, and received the reply as if from the lips of an astrologer. The whole of this lore, so long a source of power and profit, and therefore jealously enveloped in mystery, was at length made public by a certain Cn. Flavius, scribe to App. Claudius; who, having gained access to the pontifical books, copied out all the requisite information, and exhibited it in the forum for the use of the people at large. From this time forward such tables became common, and were known by the name of *Fasti*. They usually contained an enumeration of the months and days of the year; the Nones, Ides, Nundinae, Dies Fasti, Nefasti, Comitales, Atri, &c., together with the different festivals, were marked in their proper places: astronomical observations on the risings and settings of the fixed stars, and

the commencement of the seasons were frequently inserted. [CALENDARIIUM; DIES.]

**II. FASTI ANNALES OR HISTORICI.** Chronicles such as the *Annales Maximi*, containing the names of the chief magistrates for each year, and a short account of the most remarkable events noted down opposite to the days on which they occurred, were, from the resemblance which they bore in arrangement to the sacred calendars, denominated *fasti*; and hence this word is used, especially by the poets, in the general sense of *historical records*. In prose writers *fasti* is commonly employed as the technical term for the registers of consuls, dictators, censors, and other magistrates, which formed part of the public archives. Some most important *fasti* belonging to this class, executed probably at the beginning of the reign of Tiberius, have been partially preserved, and are deposited in the capitol in Rome, where they are known by the name of the *Fasti Capitolini*.

**FASTIGIUM.** An ancient Greek or Roman temple, of rectangular construction, is terminated at its upper extremity by a triangular figure, both in front and rear, which rests upon the cornice of the entablature as a base, and has its sides formed by the cornices which terminate the roof. The whole of this triangle above the trabeation is implied in the term *fastigium*, called ἀέτωμα by the Greeks, pediment by our architects.



FASTIGIUM

The dwelling-houses of the Romans had no gable ends; consequently when the word is applied to them, it is not in its strictly technical sense, but designates the roof simply, and is to be understood of one

which rises to an apex, as distinguished from a flat one. The fastigium, properly so called, was appropriated to the temples of the gods; therefore, when the Romans began to bestow divine honours upon Julius Cæsar, amongst other privileges which they decreed to him, was the liberty of erecting a fastigium to his house, that is, a portico and pediment towards the street, like that of a temple.

FECIA'LES. [FESTALES.]

FENESTRA. [DOMUS.]

FENUS or FOENUS (τόκος), interest of money. 1. GREEK. At Athens there was no restriction upon the rate of interest. A rate might be expressed or represented in two different ways: (1.) by the number of oboli or drachmæ paid by the month for every mina, (2) by the part of the principal (τὸ ἀρχαίων or κεφάλαιον) paid as interest either annually or for the whole period of the loan. According to the former method, which was generally used when money was lent upon real security (τόκοι ἔγγυοι or ἔγγυοι), different rates were expressed as follows:—10 per cent. by ἐπὶ πέντε ὀβολοῖς, i. e. 5 oboli per month for every mina, or 60 oboli a year = 10 drachmæ =  $\frac{1}{10}$  of a mina. Similarly,

12 per cent.	by ἐπὶ δραχμῇ	per month.
16 per cent.	ἐπ' ἑκτὰ ὀβολοῖς	"
18 per cent.	ἐπ' ὅγδοις ὀβολοῖς	"
24 per cent.	ἐπὶ δυοῖ δραχμαῖς	"
36 per cent.	ἐπὶ τρισὶ δραχμαῖς	"

5 per cent. ἐπὶ τρίτῃ ἡμισοβόλῃ, probably.

Another method was generally adopted in cases of bottomry (τὸ ναυτικόν, τόκοι ναυτικοί, or ἐκδοσίς), where money was lent upon the ship's cargo or freightage (ἐπὶ τῷ ναύλῳ), or the ship itself, for a specified time, commonly that of the voyage. By this method the following rates were thus represented:—

10 per cent. by τόκοι ἐπιδέκατοι, i. e. interest at the rate of a tenth; 12½, 16½, 20, 33½, by τόκοι ἐνδύδοι, ἑφεκτοί, ἐπίεμπετοι, and ἐπίτριτοι, respectively.

The usual rates of interest at Athens about the time of Demosthenes varied from 12 to 18 per cent.

2. ROMAN. Towards the close of the republic, and also under the emperors, 12 per cent. was the legal rate of interest. The

interest became due on the first of every month: hence the phrases *tristes* or *colores calendæ* and *calendarium*, the latter meaning a debt-book or book of accounts. The rate of interest was expressed in the time of Cicero, and afterwards, by means of the *as* and its divisions, according to the following table:—

Asses usurae, or one <i>as</i> per month for the use of one hundred . . . .	= 12 per cent.
Deunces usurae . . . .	11 "
Dextantes " . . . .	10 "
Dodrantes " . . . .	9 "
Besses " . . . .	8 "
Septunces " . . . .	7 "
Semisses " . . . .	6 "
Quincunces " . . . .	5 "
Trientes " . . . .	4 "
Quadrantes " . . . .	3 "
Sextantes " . . . .	2 "
Unciae " . . . .	1 "

Instead of the phrase *asses usurae*, a synonyme was used, viz. *centesimæ usurae*, inasmuch as at this rate of interest there was paid in a hundred months a sum equal to the whole principal. Hence *binæ centesimæ* = 24 per cent., and *quaternæ centesimæ* = 48 per cent. The monthly rate of the *centesimæ* was of foreign origin, and first adopted at Rome in the time of Sulla. The old yearly rate established by the Twelve Tables (a. c. 450) was the *unciarium fenus*. The *uncia* was the twelfth part of the *as*, and since the full (12 oz.) copper coinage was still in use at Rome when the Twelve Tables became law, the phrase *unciarium fenus* would be a natural expression for interest of one ounce in the pound; i. e. a twelfth part of the sum borrowed, or 8½ per cent., not per month, but per year. This rate, if calculated for the old Roman year of ten months, would give 10 per cent. for the civil year of twelve months, which was in common use in the time of the decemvirs.

If a debtor could not pay the principal and interest at the end of the year, he used to borrow money from a fresh creditor, to pay off his old debt. This proceeding was very frequent, and called a *vervura*. It amounted to little short of paying com-

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pound interest, or an *anatocismus anniversarius*, another phrase for which was *usura renovatae*; e. g. *centesimae renovatae* is twelve per cent. compound interest, to which Cicero opposes *centesimae perpetuo fenore* = 12 per cent. simple interest. The following phrases are of common occurrence in connection with borrowing and lending money at interest: — *Pecuniam apud aliquem collocare*, to lend money at interest; *relegere*, to call it in again; *cavere*, to give security for it; *opponere* or *opponere pignori*, to give as a pledge or mortgage. The word *nomen* is also of extensive use in money transactions. Properly it denoted the name of a debtor, registered in a banker's or any other account-book: hence it came to signify the articles of an account, a debtor, or a debt itself. Thus we have *bonum nomen*, a good debt; *nomina facere*, to lend monies, and also to borrow money.

FERA'LIA. [Fusus, p. 186, b.]

FERCULUM (from *fer-o*) is applied to any kind of tray or platform used for carrying any thing. Thus it is used to signify the tray or frame on which several dishes were brought in at once at dinner; and hence *fercula* came to mean the number of courses at dinner, and even the dishes themselves.

The ferculum was also used for carrying the images of the gods in the procession of the circus, the ashes of the dead in a funeral, and the spoils in a triumph; in all which cases it appears to have been carried on the shoulders or in the hands of men.

FERETRUM. [Fusus.]

FERIAE, holidays, were, generally speaking, days or seasons during which free-born Romans suspended their political transactions and their law-suits, and during which slaves enjoyed a cessation from labour. All feriae were thus *dies nefasti*. The feriae included all days consecrated to any deity; consequently all days on which public festivals were celebrated were feriae or *dies feriati*. But some of them, such as the feria vindemialis, and the feriae aestivae, seem to have had no direct connection with the worship of the gods. The nundinae, however, during the time of the kings and the early period of the republic, were feriae

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only for the populus, and days of business for the plebeians, until, by the Hortensian law, they became *fasti* or days of business for both orders.

All *feriae publicae*, i. e. those which were observed by the whole nation, were divided into *feriae stativae*, *feriae conceptivae*, and *feriae imperativae*. *Feriae stativae* or *statae* were those which were held regularly, and on certain days marked in the calendar. To these belonged some of the great festivals, such as the Agonalia, Carmentalia, Lupercalia, &c. *Feriae conceptivae* or *conceptae* were held every year, but not on certain or fixed days, the time being every year appointed by the magistrates or priests. Among these we may mention the feriae Latinae, feriae Sementivae, Faganalia, and Compitalia. *Feriae imperativae* were those which were held on certain emergencies at the command of the consuls, praetors, or of a dictator.

The manner in which all public feriae were kept bears great analogy to the observance of our Sunday. The people visited the temples of the gods, and offered up their prayers and sacrifices. The most serious and solemn seem to have been the feriae imperativae, but all the others were generally attended with rejoicings and feasting. All kinds of business, especially law-suits, were suspended during the public feriae, as they were considered to pollute the sacred season.

The most important of the holidays denoted by the name of feriae, are the *Feriae Latinae*, or simply *Latinae* (the original name was *Latini*), which were said to have been instituted by the last Tarquin in commemoration of the alliance between the Romans and Latins. This festival, however, was of much higher antiquity; it was a panegyria, or a festival, of the whole Latin nation, celebrated on the Alban mount; and all that the last Tarquin did was to convert the original Latin festival into a Roman one, and to make it the means of hallowing and cementing the alliance between the two nations. Before the union; the chief magistrate of the Latins had presided at the festival; but Tarquin now assumed this distinction, which subsequently after the destruction of the Latin



commonwealth, remained with the chief magistracies of Rome. The object of this *sestertia* on the Alban mount was the worship of Jupiter Latiaris, and, at least as long as the Latin republic existed, to deliberate and decide on matters of the confederacy, and to settle any disputes which might have arisen among its members. As the *urbs Latina* belonged to the consuetudinary time of their celebration, it was greatly dependent on the state of affairs at Rome, since the consuls were never allowed to take the field until they had held the *Latiina*. This festival was a great engine in the hands of the magistrates, who had to appoint the time of its celebration (*concipere, edicere, or indicere Latinas*); as it might often suit their purpose either to hold the festival at a particular time or to delay it, in order to prevent or delay such public proceedings as seemed injurious and pernicious, and to promote others to which they were favourably disposed. The festival lasted six days.

**FESCENNI'NA**, scil. *carmina*, one of the earliest kinds of Italian poetry, which consisted of rude and jocose verses, or rather dialogues of extempore verses, in which the merry country folks assailed and ridiculed one another. This amusement seems originally to have been peculiar to country people, but it was also introduced into the towns of Italy and at Rome, where we find it mentioned as one of those in which young people indulged at weddings.

**FETIA'LES** or **FECIA'LES**, a college of Roman priests, who acted as the guardians of the public faith. It was their province, when any dispute arose with a foreign state, to demand satisfaction, to determine the circumstances under which hostilities might be commenced, to perform the various religious rites attendant on the solemn declaration of war, and to preside at the formal ratification of peace. When an injury had been received from a foreign state, four *fetiales* were deputed to seek redress, who again elected one of their number to act as their representative. This individual was styled the *pater patratus populi Romani*. A fillet of white wool was bound round his head, together with a

## FIDEICOMMISSUM.

wreath of sacred herbs gathered within the inclosure of the Capitoline hill (*Verbenas; Sagmina*) whence he was sometimes named *Verbenarius*. Thus equipped, he proceeded to the confines of the offending tribe, where he halted, and addressed a prayer to Jupiter, calling the god to witness, with heavy imprecations, that his complaints were well founded and his demands reasonable. He then crossed the border, and the same form was repeated in nearly the same words to the first native of the soil whom he might chance to meet; again a third time to the sentinel or any citizen whom he encountered at the gate of the chief town; and a fourth time to the magistrates in the forum in presence of the people. If a satisfactory answer was not returned within thirty days, after publicly delivering a solemn denunciation of what might be expected to follow, he returned to Rome, and, accompanied by the rest of the *fetiales*, made a report of his mission to the senate. If the people, as well as the senate, decided for war, the *pater patratus* again set forth to the border of the hostile territory, and launched a spear tipped with iron, or charred at the extremity and smeared with blood (emblematic doubtless of fire and slaughter) across the boundary, pronouncing at the same time a solemn declaration of war. The demand for redress, and the proclamation of hostilities, were alike termed *clarigatio*. The whole system is said to have been borrowed from the *Aequicolae* or the *Ardeates*, and similar usages undoubtedly prevailed among the Latin states.

The number of the *fetiales* cannot be ascertained with certainty, but they were probably twenty. They were originally selected from the most noble families, and their office lasted for life.

**FIDEICOMMISSUM** may be defined to be a testamentary disposition, by which a person who gives a thing to another imposes on him the obligation of transferring it to a third person. The obligation was not created by words of legal binding force (*stricta verba*), but by words of request (*precative*), such as *fideicommitto, peto, volo dari*, and the like; which were the operative words (*verba utilia*).

**FISCUS**, the imperial treasury. Under the republic the public treasury was called *Aerarium*. [**AERARIUM**.] On the establishment of the imperial power, there was a division of the provinces between the senate, as the representative of the old republic, and the Caesar or the emperor; and there was consequently a division of the most important branches of public income and expenditure. The property of the senate retained the name of *Aerarium*, and that of the Caesar, as such, received the name of *Fiscus*. The private property of the Caesar (*res privata principis, ratio Caesaris*) was quite distinct from that of the *fiscus*. The word *fiscus* signified a wicker-basket, or pannier, in which the Romans were accustomed to keep and carry about large sums of money; and hence *fiscus* came to signify any person's treasure or money chest. The importance of the imperial *fiscus* soon led to the practice of appropriating the name to that property which the Caesar claimed as Caesar, and the word *fiscus*, without any adjunct, was used in this sense. Ultimately the word came to signify generally the property of the state, the Caesar having concentrated in himself all the sovereign power, and thus the word *fiscus* finally had the same signification as *aerarium* in the republican period.

Various officers, as *Procuratores*, *Advocati*, *Patroni*, and *Praefecti*, were employed in the administration of the *fiscus*.

**FLAMEN**, the name for any Roman priest who was devoted to the service of one particular god, and who received a distinguishing epithet from the deity to whom he ministered. The most dignified were those attached to *Jupiter*, *Mars*, and *Quirinus*, the *Flamen Dialis*, *Flamen Martialis*, and *Flamen Quirinalis*. They are said to have been established by *Numa*. The number was eventually increased to fifteen: the three original flamens were always chosen from among the patricians, and styled *Majores*; the rest from the plebeians, with the epithet *Minores*. Among the *minores*, we read of the *Flamen Floralis*, the *Flamen Cerealis*, &c.

The flamens were elected originally at

the *Comitia Curiata*, but it is conjectured that subsequently to the passing of the *Lex Domitia* (a. c. 104) they were chosen in the *Comitia Tributa*. After being nominated by the people, they were received (*capiti*) and installed (*inaugurabantur*) by the *pontifex maximus*, to whose authority they were at all times subject.

The office was understood to last for life; but a flamen might be compelled to resign (*flaminio abire*) for a breach of duty, or even on account of the occurrence of an ill-omened accident while discharging his functions.

Their characteristic dress was the *aper* [*Apex*], the *laena* [*LAENA*], and a laurel wreath. The most distinguished of all the flamens was the *Dialis*; the lowest in rank the *Pomonalis*. The former enjoyed many peculiar honours. When a vacancy occurred, three persons of patrician descent, whose parents had been married according to the ceremonies of *confarreatio*, were nominated by the *Comitia*, one of whom was selected (*captus*), and consecrated (*inaugurabatur*) by the *pontifex maximus*. From that time forward he was emancipated from the control of his father, and became *sui juris*. He alone of all priests wore the *albogalerus*; he had a right to a *lictor*, to the *toga praetexta*, the *sella curulis*, and to a seat in the senate in virtue of his office. If one in bonds took refuge in his house, his chains were immediately struck off. To counterbalance these high honours, the *dialis* was subjected to a multitude of restrictions. It was unlawful for him to be out of the city for a single night; and he was forbidden to sleep out of his own bed for three nights consecutively. He might not mount upon horseback, nor even touch a horse, nor look upon an army marshalled without the *pomoerium*, and hence was seldom elected to the consulship. The object of the above rules was manifestly to make him literally *Jovi adsiduum sacerdotem*; to compel constant attention to the duties of the priesthood.

*Flaminica* was the name given to the wife of the *dialis*. He was required to wed a virgin according to the ceremonies of *confarreatio*, which regulation also ap-

added to the two other flamines majores; and he could not marry a second time. Hence, since her assistance was essential in the performance of certain ordinances, a divorces was not permitted, and if she died, the flamen was obliged to resign.

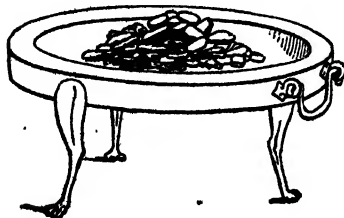
The municipal towns also had their flamines. Thus the celebrated affray between Milo and Clodius took place while the former was on his way to Lanuvium, of which he was then dictator, to declare the election of a flamen (*ad flaminem prodendum*).

FLA/MMEUM. [MATRIMONIUM.]

FLORA/LIA, or Florales Ludi, a festival which was celebrated at Rome in honour of Flora or Chloris, during five days, beginning on the 28th of April and ending on the 2d of May. It was said to have been instituted at Rome in 238 a. c., at the command of an oracle in the Sibylline books, for the purpose of obtaining from the goddess the protection of the Blossoms. The celebration was, as usual, conducted by the aediles, and was carried on with excessive merriment, drinking, and lascivious games.

FOCA/LE, a covering for the ears and neck, made of wool, and worn by infirm and delicate persons.

FOCUS, *dim.* FO/CULUS (*τορία*; *τορῆρα, τορῆρας*), a fire-place; a hearth; a brazier. The fire-place possessed a sacred character, and was dedicated among the Romans to the Lares of each family. Moveable hearths, or braziers, properly called *foculi*, were frequently used.



FOCULUS, MOVABLE HEARTH.

FOEDERA/TAE CIVITA/TES, FOEDERA/TI, SO/CIL. In the seventh century of Rome these names expressed those Italian states which were connected with Rome by a treaty (*foedus*). These names did not include Roman colonies or Latin colonies, or any place which had obtained the Roman civitas or citizenship. Among the *foederati* were the *Latini*, who were the most nearly related to the Romans, and were designated by this distinctive name; the rest of the *foederati* were comprised under the collective name of *Socii* or *Foederati*. They were independent states, yet under a general liability to furnish a contingent to the Roman army. Thus they contributed to increase the power of Rome, but they had not the privileges of Roman citizens. The discontent among the *foederati*, and their claims to be admitted to the privileges of Roman citizens, led to the Social War. The Julia Lex (a. c. 90) gave the civitas to the *Socii* and *Latini*; and a lex of the following year contained, among other provisions, one for the admission to the Roman civitas of those peregrini who were entered on the lists of the citizens of federate states, and who complied with the provisions of the lex. [CIVITAS.]

FOENUS. [FENUS.]

FOOT (measure of length). [PES.]

FOREIGNERS, at Athens [METRO-CUS]; at Rome [PERAGRINUS].

FORES. [DOMUS.]

FORNACA/LIA, a festival in honour of Fornax, the goddess of furnaces, in order that the corn might be properly baked. This ancient festival is said to have been instituted by Numa. The time for its celebration was proclaimed every year by the *curio maximus*, who announced in tablets, which were placed in the forum, the different part which each curia had to take in the celebration of the festival. Those persons who did not know to what curia they belonged performed the sacred rites on the *Quirinalia*, called from this circumstance the *Stultorum feriae*, which fell on the last day of the Fornacalia.

FORNIX, in its primary sense, is synonymous with *Aacus*, but more commonly

implies an arched vault, constituting both roof and ceiling to the apartment which it encloses.

FORUM, originally, signifies an open place (*area*) before any building, especially before a sepulchrum, and seems, therefore, etymologically to be connected with the adverb *foras*. The characteristic features of a Roman forum were, that it was a levelled space of ground of an oblong form, and surrounded by buildings, houses, temples, basilicae or porticos. It was originally used as a place where justice was administered, and where goods were exhibited for sale. We have accordingly to distinguish between two kinds of fora; of which some were exclusively devoted to commercial purposes, and were real market-places, while others were places of meeting for the popular assembly, and for the courts of justice. Mercantile business, however, was not altogether excluded from the latter, and it was especially the bankers and usurers who had shops in the buildings and porticos by which the fora were surrounded. The latter kinds of fora were sometimes called *fora judicialia*, to distinguish them from the mere market-places.

Among the fora judicialia the most important was the *Forum Romanum*, which was simply called *forum*, so long as it was the only one of its kind which existed at Rome. At a late period of the republic, and during the empire, when other fora judicialia were built, the Forum Romanum was distinguished from them by the epithets *vetus* or *magnum*. It was situated between the Palatine and the Capitoline hills, and its extent was seven jugera. It was originally a swamp or marsh, which was said to have been filled up by Romulus and Tatius. In its widest sense the forum included the comitium, or the place of assembly for the curiae, which was separated from the forum in its narrower sense, or the place of assembly for the comitia tributa, by the *Rostra*. These ancient rostra were an elevated space of ground or a stage (*suggestum*), from which the orators addressed the people, and which derived its name from the circumstance that, after the subjugation of Latium, its sides were

adorned with the beaks (*rostra*) of the ships of the Antistes. In subsequent times, when the curiae had lost their importance, the accurate distinction between comitium and forum likewise ceased, and the comitia tributa were sometimes held in the Circus Flaminius; but towards the end of the republic the forum seems to have been chiefly used for judicial proceedings, and as a money-market. The orators when addressing the people from the rostra, and even the tribunes of the people in the early times of the republic, used to front the comitium and the curia; but C. Gracchus, or, according to others, C. Licinius, introduced the custom of facing the forum, thereby acknowledging the sovereignty of the people. In 308 a.c. the Romans adorned the forum, or rather the bankers' shops (*argentariae*) around, with gilt shields which they had taken from the Samnites; and this custom of adorning the forum with these shields and other ornaments was subsequently always observed during the time of the Ludi Romani, when the aediles rode in their chariots (*tensae*) in solemn procession around the forum. After the victory of C. Duilius over the Carthaginians, the forum was adorned with the celebrated columna rostrata [COLUMN]. In the upper part of the forum, or the comitium, the laws of the Twelve Tables were exhibited for public inspection, and it was probably in the same part that, in 304 a.c., Cn. Flavius exhibited the Fasti, written on white tables (*in albo*), that every citizen might be able to know the days on which the law allowed the administration of justice. Besides the ordinary business which was carried on in the forum, we read that gladiatorial games were held in it, and that prisoners of war and faithless colonists or legionaries were put to death there.

A second forum judicarium was built by Julius Caesar, and was called *Forum Caesaris* or *Julii*. The levelling of the ground alone cost him above a million of sesterces, and he adorned it besides with a magnificent temple of Venus Genetrix.

A third forum was built by Augustus, and called *Forum Augusti*, because the two existing ones were not found sufficient for

the great increase of business which had taken place. Augustus adorned his forum with a temple of Mars and the statues of the most distinguished men of the republic, and issued a decree that only the *judicia publica* and the *ecclesiastica judicium* should take place in it.

The three fora which have been mentioned seem to have been the only ones that were destined for the transaction of public business. All the others, which were subsequently built by the emperors, such as the *Forum Trajani* or *Ulpian*, the *Forum Salustianum*, *Forum Diocletiani*, *Forum Aurelianum*, &c., were probably more intended as embellishments of the city than to supply any actual want.

Different from these fora were the numerous markets at Rome, which were neither as large nor as beautiful as the former. They are always distinguished from one another by epithets expressing the particular kinds of things which were sold in them, e. g. *forum boarium*, the cattle-market; *forum altarium*, the vegetable market; *forum piscarium*, fish-market; *forum capulinum*, market for dainties; *forum coquina*, a market in which cooked and prepared dishes were to be had, &c.

**FRA'MEA.** [HASTA.]

**FRATRES ARVA'LES.** [ARVALES

FRATRES.]

**FREEDMEN.** [LIBERTUS.]

**FUGITIVUS.** [SECVSUS.]

**FUNDA** (*εφεδρα*), a sling. Slingers are not mentioned in the *Iliad*; but the light troops of the Greek and Roman armies consisted in great part of slingers (*funditores*, *εφεδρηται*). The most celebrated slingers were the inhabitants of the *Saguntine* islands. Besides stones, plum-stones, called *glanides* (*μολυβδαι*), of a form between acorns and almonds, were cast in moulds to be thrown with slings.

**FUNDITORES.** [FUNDA.]

**FUNERALS.** [FUNUS.]

**FUNUS**, a funeral.

1. GREEK. The Greeks attached great importance to the burial of the dead. They believed that souls could not enter the Elysian fields till their bodies had been buried; and so strong was this feeling among the

Greeks, that it was considered a religious duty to throw earth upon a dead body, which a person might happen to find unburied; and among the Athenians, those children who were released from all other obligations to unworthy parents, were nevertheless bound to bury them by one of Solon's laws. The neglect of burying one's relatives is frequently mentioned by the orators as a grave charge against the moral character of a man; in fact, the burial of the body by the relations of the dead was considered one of the most sacred duties by the universal law of the Greeks. Sophocles represents Antigone as disregarding all consequences in order to bury the dead body of her brother Polyneices, which Creon, the king of Thebes, had commanded to be left unburied. The common expressions for the funeral rites, *τὰ δίκαια νόμιμα* or *νομίζματα, προσήκοντα*, show that the dead had, as it were, a legal and moral claim to burial.

After a person was dead, it was the custom first to place in his mouth an obolus, called *danace* (*δανειον*), with which he might pay the ferryman in Hades. The body was then washed, and anointed with perfumed oil, the head was crowned with the flowers which happened to be in season, and the body dressed in as handsome a robe as the family could afford. These duties were not performed by hired persons, like the *pollinctores* among the Romans, but by the women of the family, upon whom the care of the corpse always devolved.

The corpse was then laid out (*επιθεσιν*, *επιθεσιν*) on a bed, which appears to have been of the ordinary kind, with a pillow for supporting the head and back. By the side of the bed there were placed painted earthen vessels, called *λίκναι*, which were also buried with the corpse. Great numbers of these painted vases have been found in modern times; and they have been of great use in explaining many matters connected with antiquity. A honey-cake, called *μελιτροβα*, which appears to have been intended for Cerberus, was also placed by the side of the corpse. Before the door a vessel of water was placed, called

## FUNUS.

δοτῶν, ἀρδάλιον or ἀρδάνιον, in order that persons who had been in the house might purify themselves by sprinkling water on their persons. The relatives stood around the bed, the women uttering great lamentations, rending their garments, and tearing their hair. On the day after the *εὔθεσις*, or the third day after death, the corpse was carried out (*ἐκφορά, ἐκκομὴ*) for burial, early in the morning and before sunrise. A burial soon after death was supposed to be pleasing to the dead. In some places it appears to have been usual to bury the dead on the day following death. The men walked before the corpse, and the women behind. The funeral procession was preceded or followed by hired mourners (*δρημυδοί*), who appear to have been usually Carian women, playing mournful tunes on the flute.

The body was either buried or burnt. The word *θάπτειν* is used in connection with either mode; it is applied to the collection of the ashes after burning, and accordingly we find the words *καλεῖν* and *θάπτειν* used together. The proper expression for interment in the earth is *καταρπύττειν*. In Homer the bodies of the dead are burnt; but interment was also used in very ancient times. Cicero says that the dead were buried at Athens in the time of Cæcrops; and we also read of the bones of Orestes being found in a coffin at Tegea. The dead were commonly buried among the Spartans and the Sicyonians, and the prevalence of this practice is proved by the great number of skeletons found in coffins in modern times, which have evidently not been exposed to the action of fire. Both burning and burying appear to have been always used to a greater or less extent at different periods; till the spread of Christianity at length put an end to the former practice.

The dead bodies were usually burnt on piles of wood, called *pyres* (*πυραί*). The body was placed on the top; and in the heroic times it was customary to burn with the corpse animals and even captives or slaves. Oils and perfumes were also thrown into the flames. When the pyre was burnt down, the remains of the fire were quenched

## FUNUS.

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with wine, and the relatives and friends collected the bones. The bones were then washed with wine and oil, and placed in urns, which were sometimes made of gold.

The corpses which were not burnt were buried in coffins, which were called by various names, as *σπορί, τάλαι, λυροί, λυραταί, δροῖται*, though some of these names are also applied to the urns in which the bones were collected. They were made of various materials, but were usually of baked clay or earthenware.

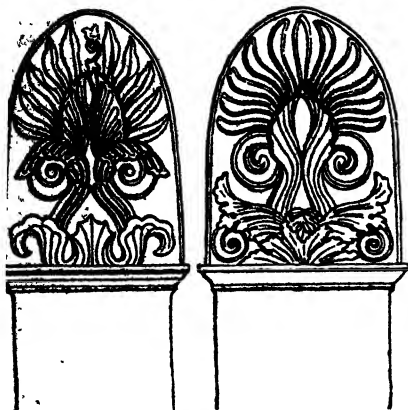
The dead were usually buried outside the town, as it was thought that their presence in the city brought pollution to the living. At Athens none were allowed to be buried within the city; but Lycurgus, in order to remove all superstition respecting the presence of the dead, allowed of burial in Sparta.

Persons who possessed lands in Attica were frequently buried in them, and we therefore read of tombs in the fields. Tombs, however, were most frequently built by the side of roads, and near the gates of the city. At Athens, the most common place of burial was outside of the Itonian gate, near the road leading to the Peiræus, which gate was for that reason called the burial gate. Those who had fallen in battle were buried at the public expense in the outer Cerameicus, on the road leading to the Academia.

Tombs were called *θήκαι, τάφοι, μνημεία, στήματα*. Many of these were only mounds of earth or stones (*χέμαρα, καλῶσαι, τύμβοι*). Others were built of stone, and frequently ornamented with great taste.

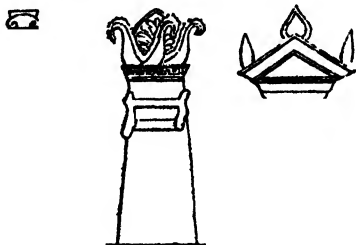
Some Greek tombs were built under ground, and called *hypogææ* (*ἐνδύγαια* or *ἐνδύγαια*). They correspond to the Roman *conditoria*. The monuments erected over the graves of persons were usually of four kinds: 1. *στῆλαι*, pillars or upright stone tablets; 2. *κίονες*, columns; 3. *ναῖσκι* or *ἄλλα*, small buildings in the form of temples; and 4. *τράπεζαι*, flat square stones, called by Cicero *mensæ*. The term *στῆλαι* is sometimes applied to all kinds of funeral monuments, but properly designates upright stone tablets, which were usually terminated

with an oval heading, called *ἐπίθῆμα*. These *ἐπίθῆματα* were frequently ornamented with a kind of arabesque work, as in the two following specimens:—



SEPULCHRAL STELAE.

The *stelae*, or columns, were of various forms, as is shown by the three specimens in the annexed cut.



SEPULCHRAL COLUMNS.

The inscriptions upon these funeral monuments usually contain the name of the deceased person, and that of the demus to which he belonged, as well as frequently some account of his life.

The following example of an *ἑρῶν* will give a general idea of monuments of this kind.



SEPULCHRAL HEROON.

Orations in praise of the dead were sometimes pronounced; but Solon ordained that such orations should be confined to persons who were honoured with a public funeral. In the heroic ages games were celebrated at the funeral of a great man, as in the case of Patroclus; but this practice does not seem to have been usual in the historical times.

All persons who had been engaged in funerals were considered polluted, and could not enter the temples of the gods till they had been purified.

After the funeral was over, the relatives partook of a feast, which was called *ἑπιθῆμα* or *νεκρῶμα*. This feast was always given at the house of the nearest relative of the deceased. Thus the relatives of those who had fallen at the battle of Chaeroneia partook of the *νεκρῶμα* at the house of Demosthenes, as if he were the nearest relative to them all.

On the second day after the funeral a sacrifice to the dead was offered, called *τρίη*; but the principal sacrifice to the dead was on the ninth day, called *ἑννῆρα* or

*ἔκρη*. The mourning for the dead appears to have lasted till the thirtieth day after the funeral, on which day sacrifices were again offered. At Sparta the time of mourning was limited to eleven days. During the time of mourning it was considered indecorous for the relatives of the deceased to appear in public; they were accustomed to wear a black dress, and in ancient times they cut off their hair as a sign of grief.

The tombs were preserved by the family to which they belonged with the greatest care, and were regarded as among the strongest ties which attached a man to his native land. In the Docimasia of the Athenian archons it was always a subject of inquiry whether they had kept in proper repair the tombs of their ancestors. On certain days the tombs were crowned with flowers, and offerings were made to the dead, consisting of garlands of flowers and various other things. The act of offering these presents was called *ἐνυλίσσειν*, and the offerings themselves *ἐνυλίσματα*, or more commonly *χολά*.

The *ῥεβέρια* mentioned by Herodotus appear to have consisted in offerings of the same kind, which were presented on the anniversary of the birth-day of the deceased. The *ρεβέρια* were probably offerings on the anniversary of the day of the death; though, according to some writers, the *ρεβέρια* were the same as the *ῥεβέρια*.

Certain criminals, who were put to death by the state, were also deprived of the rights of burial, which was considered as an additional punishment. There were certain places, both at Athens and Sparta, where the dead bodies of such criminals were cast. A person who had committed suicide was not deprived of burial, but the hand with which he had killed himself was cut off and buried by itself. The bodies of those persons who had been struck by lightning were regarded as sacred; they were never buried with others, but usually on the spot where they had been struck. [BIDENTAL.]

2. ROMAN. When a Roman was at the point of death, his nearest relation present endeavoured to catch the last breath with his mouth. The ring was taken off the finger of the dying person; and as soon as

he was dead his eyes and mouth were closed by the nearest relation, who called upon the deceased by name, exclaiming *ave* or *sula*. The corpse was then washed, and anointed with oil and perfumes, by slaves, called *pollinctores*, who belonged to the *libitinarii*, or undertakers. The *libitinarii* appear to have been so called because they dwelt near the temple of Venus Libitina, where all things requisite for funerals were sold. Hence we find the expressions *vitare Libitinam* and *evadere Libitinam* used in the sense of escaping death. At this temple an account (*ratio, ephemeris*) was kept of those who died, and a small sum was paid for the registration of their names.

A small coin was then placed in the mouth of the corpse, in order to pay the ferryman in Hades, and the body was laid out on a couch in the vestibule of the house, with its feet towards the door, and dressed in the best robe which the deceased had worn when alive. Ordinary citizens were dressed in a white toga, and magistrates in their official robes. If the deceased had received a crown while alive as a reward for his bravery, it was now placed on his head; and the couch on which he was laid was sometimes covered with leaves and flowers. A branch of cypress was also usually placed at the door of the house, if he was a person of consequence.

Funerals were usually called *funera justa* or *exsequiæ*; the latter term was generally applied to the funeral procession (*pompæ funebres*). There were two kinds of funerals, public and private; of which the former was called *funus publicum* or *indictum*, because the people were invited to it by a herald; the latter *funus tacitum*, *translatitium*, or *plebeium*. A person appears to have usually left a certain sum of money in his will to pay the expenses of his funeral; but if he did not do so, nor appoint any one to bury him, this duty devolved upon the persons to whom the property was left, and if he died without a will, upon his relations, according to their order of succession to the property. The expenses of the funeral were in such cases decided by an arbiter, according to the property and rank of the deceased, whence *arbitria* is used to signify



the funeral expenses. The following description of the mode in which a funeral was conducted only applies strictly to the funerals of the great; the same pomp and ceremony could not of course be observed in the case of persons in ordinary circumstances.

All funerals in ancient times were performed at night, but afterwards the poor only were buried at night, because they could not afford to have any funeral procession. The corpse was usually carried out of the house (*efferebatur*) on the eighth day after the death. The order of the funeral procession was regulated by a person called *designator* or *dominus funeris*, who was attended by lictors dressed in black. It was headed by musicians of various kinds (*cornicines, sithiines*), who played mournful strains, and next came mourning women, called *præfœcæ*, who were hired to lament and sing the funeral song (*naenia* or *letsus*) in praise of the deceased. These were sometimes followed by players and buffoons (*acuræ, histriones*), of whom one, called *archimimus*, represented the character of the deceased, and imitated his words and actions. Then came the slaves whom the deceased had liberated, wearing the cap of liberty (*pileati*); the number of whom was occasionally very great, since a master sometimes liberated all his slaves, in his will, in order to add to the pomp of his funeral. Before the corpse the images of the deceased and of his ancestors were carried, and also the crowns or military rewards which he had gained.

The corpse was carried on a couch (*lectica*), to which the name of *feretrum* or *capulum* was usually given; but the bodies of poor citizens and of slaves were carried on a common kind of bier or coffin, called *sandapila*. The *sandapila* was carried by bearers, called *vespæ* or *vespillones*, because they carried out the corpses in the evening (*vespertino tempore*). The couches on which the corpses of the rich were carried were sometimes made of ivory, and covered with gold and purple. They were often carried on the shoulders of the nearest relations of the deceased, and sometimes on those of his freed-men. Julius Caesar was carried by

the magistrates, and Augustus by the senators.

The relations of the deceased walked behind the corpse in mourning; his sons with their heads veiled, and his daughters with their heads bare and their hair dishevelled, contrary to the ordinary practice of both. They often uttered loud lamentations, and the women beat their breasts and tore their cheeks, though this was forbidden by the Twelve Tables. If the deceased was of illustrious rank, the funeral procession went through the forum, and stopped before the *rostra*, where a funeral oration (*laudatio*) in praise of the deceased was delivered. This practice was of great antiquity among the Romans, and is said by some writers to have been first introduced by Poplicola, who pronounced a funeral oration in honour of his colleague Brutus. Women also were honoured by funeral orations. From the Forum the corpse was carried to the place of burning or burial, which, according to a law of the Twelve Tables, was obliged to be outside the city.

The Romans in the most ancient times buried their dead, though they also early adopted, to some extent, the custom of burning, which is mentioned in the Twelve Tables. Burning, however, does not appear to have become general till the later times of the republic. Marius was buried, and Sulla was the first of the Cornelian gens whose body was burned. Under the empire burning was almost universally practised, but was gradually discontinued as Christianity spread, so that it had fallen into disuse in the fourth century. Persons struck by lightning were not burnt, but buried on the spot, which was called *Bidentat*, and was considered sacred. [BIDENTAL.] Children also, who had not cut their teeth, were not burnt, but buried in a place called *Suggrundarium*. Those who were buried were placed in a coffin (*arca* or *loculus*), which was frequently made of stone, and sometimes of the Asian stone, which came from Assos in Troas, and which consumed all the body, with the exception of the teeth, in 40 days, whence it was called *sarcophagus*. This name was in course of time applied to any kind of coffin or tomb.

The corpse was burnt on a pile of wood (*pyra* or *rogus*). This pile was built in the form of an altar, with four equal sides, whence we find it called *ara sepulchri* and *funeris ara*. The sides of the pile were, according to the Twelve Tables, to be left rough and unpolished, but were frequently covered with dark leaves. Cypress trees were sometimes placed before the pile. On the top of the pile the corpse was placed, with the couch on which it had been carried, and the nearest relation then set fire to the pile with his face turned away. When the flames began to rise, various perfumes were thrown into the fire, though this practice was forbidden by the Twelve Tables; cups of oil, ornaments, clothes, dishes of food, and other things, which were supposed to be agreeable to the deceased, were also thrown upon the flames.

The place where a person was burnt was called *bustum*, if he was afterwards buried on the same spot, and *ustrina* or *ustrinum* if he was buried at a different place. Sometimes animals were slaughtered at the pile, and in ancient times captives and slaves, since the manes were supposed to be fond of blood; but afterwards gladiators, called *bustuarii*, were hired to fight round the burning pile.

When the pile was burnt down, the embers were soaked with wine, and the bones and ashes of the deceased were gathered by the nearest relatives, who sprinkled them with perfumes, and placed them in a vessel called *urna*, which was made of various materials, according to the circumstances of individuals. The urns were also of various shapes, but most commonly square or round; and upon them there was usually an inscription or epitaph (*titulus* or *epitaphium*), beginning with the letters D. M. S., or only D. M., that is, *Dis MANIBUS SACRUM*, followed by the name of the deceased, with the length of his life, &c.

After the bones and ashes of the deceased had been placed in the urn, the persons present were thrice sprinkled by a priest with pure water from a branch of olive or laurel for the purpose of purification; after which they were dismissed by the *præfatus*, or some other person, by the solemn word

*Heet*, that is, *ire heet*. At their departure they were accustomed to bid farewell to the deceased by pronouncing the word *Fale*.

The urns were placed in *sepulchres*, which, as already stated, were outside the city, though in a few cases we read of the dead being buried within the city. Thus Valerius, Poplicola, Tubertus, and Fabricius, were buried in the city; which right their descendants also possessed, but did not use. The vestal virgins and the emperors were buried in the city.

The verb *sepelire*, like the Greek *θάπτειν*, was applied to every mode of disposing of the dead; and *sepulcrum* signified any kind of tomb in which the body or bones of a man were placed. The term *humare* was originally used for burial in the earth, but was afterwards applied like *sepelire* to any mode of disposing of the dead; since it appears to have been the custom, after the body was burnt, to throw some earth upon the bones.

The places for burial were either public or private. The public places of burial were of two kinds; one for illustrious citizens, who were buried at the public expense, and the other for poor citizens, who could not afford to purchase ground for the purpose. The former was in the Campus Martius, which was ornamented with the tombs of the illustrious dead, and in the Campus Esquilinus; the latter was also in the Campus Esquilinus, and consisted of small pits or caverns, called *puticuli* or *puticulae*; but as this place rendered the neighbourhood unhealthy, it was given to Maecenas, who converted it into gardens, and built a magnificent house upon it. Private places for burial were usually by the sides of the roads leading to Rome; and on some of these roads, such as the Via Appia, the tombs formed an almost uninterrupted street for many miles from the gates of the city. They were frequently built by individuals during their life-time; thus Augustus, in his sixth consulship, built the Mausoleum for his sepulchre between the Via Flaminia and the Tiber, and planted round it woods and walks for public use. The heirs were often ordered by the will of the deceased to build a tomb for him; and they sometimes did it at their own expense.

Sepulchres were originally called *busta*, but this word was afterwards employed in the manner mentioned under *Bustum*. Sepulchres were also frequently called *monumenta*, but this term was also applied to a monument erected to the memory of a person in a different place from where he was buried. *Conditoria* or *conditicia* were sepulchres under ground, in which dead bodies were placed entire, in contradistinction to those sepulchres which contained the bones and ashes only.

The tombs of the rich were commonly built of marble, and the ground enclosed with an iron railing or wall, and planted round with trees. The extent of the burying ground was marked by cippi [*Cippus*]. The name of mausoleum, which was originally the name of the magnificent sepulchre erected by Artemisia to the memory of Mausolus, king of Caria, was sometimes given to any splendid tomb. The open space before a sepulchre was called forum [*Forum*], and neither this space nor the sepulchre itself could become the property of a person by usucapion.

Private tombs were either built by an individual for himself and the members of his family (*sepulchra familiaria*), or for himself and his heirs (*sepulchra hereditaria*). A tomb, which was fitted up with niches to receive the funeral urns, was called *columbarium*, on account of the resemblance of these niches to the holes of a pigeon-house. In these tombs the ashes of the freedmen and slaves of great families were frequently placed in vessels made of baked clay, called *ossae*, which were let into the thickness of the wall within these niches, the lids only being seen, and the inscriptions placed in front.

Tombs were of various sizes and forms, according to the wealth and taste of the owner.

A sepulchre, or any place in which a person was buried, was *religiosus*; all things which were left or belonged to the *Dii Manes* were *religiosae*; those consecrated to the *Dii Superi* were called *sacrae*. Even the place in which a slave was buried was considered religious. Whoever violated a sepulchre was subject to an action termed *sepulchri violati actio*.

After the bones had been placed in the

urn at the funeral, the friends returned home. They then underwent a further purification, called *suffitio*, which consisted in being sprinkled with water and stepping over a fire. The house itself was also swept with a certain kind of broom; which sweeping or purification was called *exverrae*, and the person who did it *everriator*. The *Denicales Ferae* were also days set apart for the purification of the family. The mourning and solemnities connected with the dead lasted for nine days after the funeral, at the end of which time a sacrifice was performed, called *novendiale*.

A feast was given in honour of the dead, but it is uncertain on what day; it sometimes appears to have been given at the time of the funeral, sometimes on the *novendiale*, and sometimes later. The name of *silicernium* was given to this feast.

After the funeral of great men, there was, in addition to the feast for the friends of the deceased, a distribution of raw meat to the people, called *visceratio*, and sometimes a public banquet. Combats of gladiators and other games were also frequently exhibited in honour of the deceased. Public feasts and funeral games were sometimes given on the anniversary of funerals. At all banquets in honour of the dead, the guests were dressed in white.

The Romans, like the Greeks, were accustomed to visit the tombs of their relatives at certain periods, and to offer to them sacrifices and various gifts, which were called *inferiae* and *parentalia*. The Romans appear to have regarded the manes or departed souls of their ancestors as gods; whence arose the practice of presenting to them oblations, which consisted of victima, wine, milk, garlands of flowers, and other things. The tombs were sometimes illuminated on these occasions with lamps. In the latter end of the month of February there was a festival, called *feralia*, in which the Romans were accustomed to carry food to the sepulchres for the use of the dead.

The Romans were accustomed to wear mourning for their deceased friends, which appears to have been black under the republic for both sexes. Under the empire the men continued to wear black in mourn-

ing, but the women wore white. They laid aside all kinds of ornaments, and did not cut either their hair or beard. Men appear to have usually worn their mourning for only a few days, but women for a year when they lost a husband or parent.

In a public mourning on account of some signal calamity, as, for instance, the loss of a battle, or the death of an emperor, there was a total cessation from business, called *justitium*, which was usually ordained by public appointment. During this period the courts of justice did not sit, the shops were shut, and the soldiers freed from military duties. In a public mourning the senators did not wear the *latus clavus* and their rings, nor the magistrates their badges of office.

FURCA, which properly means a fork, was also the name of an instrument of punishment. It was a piece of wood in the form of the letter A, which was placed upon the shoulders of the offender, whose hands were tied to it. Slaves were frequently punished in this way, and were obliged to carry about the furca wherever they went; whence the appellation of *furcifer* was applied to a man as a term of reproach. The term furca was used in the ancient mode of capital punishment among the Romans; the criminal was tied to it, and then scourged to death. The *patibulum* was also an instrument of punishment, resembling the furca; it appears to have been in the form of the letter H. Both the furca and patibulum were also employed as crosses, to which criminals appear to have been nailed.

#### FURIO'SUS. [CURATOR.]

FUSCINA (*ῥιπαία*), a trident, more commonly called *tridens*, meaning *tridens stimulus*, because it was originally a three-pronged goad, used to incite horses to greater swiftness. Neptune was supposed to be armed with it when he drove his chariot, and it thus became his usual attribute, perhaps with an allusion also to the use of the same instrument in harpooning fish.

In the contests of gladiators, the *retarius* was armed with a trident. [GLADIATORES.]

FUSTUARIUM (*ῥυακωρία*), was a capital punishment inflicted upon Roman soldiers for desertion, theft, and similar

crimes. It was administered in the following manner: — When a soldier was condemned, the tribune touched him slightly with a stick, upon which all the soldiers of the legion fell upon him with sticks and stones, and generally killed him upon the spot. If, however, he escaped, for he was allowed to fly, he could not return to his native country, nor did any of his relatives dare to receive him into their houses.

FUSUS (*ἑτρακτος*), the spindle, was always, when in use, accompanied by the distaff (*colus*, *ἡλακδῆτη*), as an indispensable part of the same apparatus. The wool, flax, or other material, having been prepared for spinning, was rolled into a ball (*τολύκη*, *glomus*), which was, however, sufficiently loose to allow the fibres to be easily drawn out by the hand of the spinner. The upper part of the distaff was then inserted into this mass of flax or wool, and the lower part was held under the left arm in such a position as was most convenient for conducting the operation. The fibres were drawn out, and at the same time spirally twisted, chiefly by the use of the forefinger and thumb of the right hand; and the thread (*filiem*, *stamen*, *νήμα*) so produced was wound upon the spindle until the quantity was as great as it would carry.

The spindle was a stick, 10 or 12 inches long, having at the top a slit or catch (*dens*, *ἑγκιστρον*) in which the thread was fixed, so that the weight of the spindle might continually carry down the thread as it formed. Its lower extremity was inserted into a small wheel, called the whorl (*ortellum*, made of wood, stone, or metal (see woodcut), the use of which was to keep the spindle more steady, and to promote its rotation. The accompanying woodcut shows the operation of spinning, at the moment when the woman has drawn out a sufficient length of yarn to twist it by whirling the spindle with her right thumb and forefinger, and previously to the act of taking it out of the slit to wind it upon the bobbin (*νήπιον*) already formed.

It was usual to have a basket to hold the distaff and spindle, with the balls of wool prepared for spinning, and the bobbins already spun. [CALATHUS.]



YUGTS. SPINDLE

The distaff and spindle, with the wool and thread upon them, were carried in bridal processions; and, without the wool and thread, they were often suspended by females as offerings of religious gratitude, especially in old age, or on relinquishing the constant use of them. They were most frequently dedicated to Pallas, the patroness of spinning, and of the arts connected with it. They were exhibited in the representations of the three Fates, who were conceived, by their spinning, to determine the life of every man.

## G.

## GABINUS CINCTUS. [TOGA.]

GAESUM (γαισός), a term probably of Celtic origin, denoting a kind of javelin which was used by the Gauls wherever their ramifications extended. It was a heavy weapon, the shaft being as thick as a man could grasp, and the iron head barbed, and of an extraordinary length compared with the shaft.

GA'LEA (κράνος, poet. κόρυς, πύληξ), a helmet; a casque. The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation, κυνή, meaning properly a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, and even to

those which were entirely of bronze or iron. The leathern basis of the helmet was also very commonly strengthened and adorned by the addition of either bronze or gold. Helmets which had a metallic basis were in Latin properly called *cassides*, although the terms *galea* and *cassis* are often confounded.

The additions by which the external appearance of the helmet was varied, and which served both for ornament and protection, were the following:—

1. Bosses or plates (φάλος), proceeding either from the top or the sides, and varying in number from one to four (ἀμφίφαλος, τετράφαλος). The φάλος was often an emblematical figure, referring to the character of the wearer. Thus in the colossal statue of Minerva in the Parthenon at Athens, she bore a sphinx on the top of her helmet, and a griffin on each side.

2. The helmet thus adorned was very commonly surmounted by the crest (*crista*, λόφος), which was often of horse-hair.

3. The two cheek-pieces (*bucculae*, παραγναθίδες), which were attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities, for fastening the helmet on the head.

4. The beaver, or visor, a peculiar form of which is supposed to have been the αἰλώπις τρυφάλεια, i. e. the perforated beaver. The gladiators wore helmets of this kind.

The five following helmets are selected from antique gems, and are engraved of the size of the originals.



GALEAN, HELMETS.

## GALLEYS. [NAVIF.]

GALLI, the priests of Cybelé, whose

worship was introduced at Rome from Phrygia. The Galli were, according to an ancient custom, always castrated, and it would seem that, impelled by religious fanaticism, they performed this operation on themselves. In their wild, enthusiastic, and boisterous rites they resembled the Corybantes. They seem to have been always chosen from a poor and despised class of people, for, while no other priests were allowed to beg, the Galli were allowed to do so on certain days. The chief priest among them was called *archigallus*.

#### GAMBLER, GAMING. [ALEA.]

**GAMELIA** (*γαμηλία*). The demes and phratries of Attica possessed various means to prevent intruders from assuming the rights of citizens. Among other regulations, it was ordained that every bride, previous to her marriage, should be introduced by her parents or guardians to the phratría of her husband. This introduction of the young women was accompanied by presents to their new phratores, which were called *gamelia*. The women were enrolled in the lists of the phratries, and this enrolment was also called *gamelia*.

**GAUSAPA, GAUSAPE, or GAUSAPUM**, a kind of thick cloth, which was on one side very woolly, and was used to cover tables, beds, and by persons to wrap themselves up after taking a bath, or in general to protect themselves against rain and cold. It was worn by men as well as women.

The word *gausapa* is also sometimes used to designate a thick wig, such as was made of the hair of Germans, and worn by the fashionable people at Rome at the time of the emperors.

#### GENE'SIA: [FUNUS, p. 183, a.]

**GENS.** According to the traditional accounts of the old Roman constitution, the *Gentes* were subdivisions of the *curiæ*, just as the *curiæ* were subdivisions of the three ancient tribes, the *Ramnes*, *Titienses*, and *Luceres*. There were ten gentes in each curia, and consequently one hundred gentes in each tribe, and three hundred in the three tribes. Now if there is any truth in the tradition of this original distribution of the population into tribes,

*curiæ*, and *gentes*, it follows that there was no necessary kinship among those families which belonged to a gens, any more than among those families which belonged to one curia. The name of the gens was always characterised by the termination *ia*, as Julia, Cornelia, Valeria; and the gentiles, or members of a gens, all bore the name of the gens to which they belonged.

As the gentes were subdivisions of the three ancient tribes, the *populus* (in the ancient sense) alone had gentes, so that to be a patrician and to have a gens were synonymous; and thus we find the expressions *gens* and *patricii* constantly united. Yet it appears that some gentes contained plebeian families, which it is conjectured had their origin in marriages between patricians and plebeians before there was *conubium* between them.

A hundred new members were added to the senate by the first Tarquin. These were the representatives of the *Luceres*, the third and inferior tribe; which is indicated by the gentes of this tribe being called *minores*, by way of being distinguished from the older gentes, *maiores*, of the *Ramnes* and *Tities*, a distinction which appears to have been more than nominal. [SENATUS.]

There were certain sacred rites (*sacra gentilitia*) which belonged to a gens, to which all the members of a gens, as such, were bound. It was the duty of the pontifices to look after the due observance of these gentile sacra, and to see that they were not lost. Each gens seems to have had its peculiar place (*sacellum*) for the celebration of these sacra, which were performed at stated times. By the law of the Twelve Tables the property of a person who died intestate devolved upon the gens to which he belonged.

#### GEO'MORI. [TRIBUS.]

**GEROUSIA** (*γερούσια*), or *assembly of elders*, was the aristocratic element of the Spartan polity. It was not peculiar to Sparta only, but found in other Dorian states, just as a *Boulé* (*βουλή*) or democratical council was an element of most Ionian constitutions. The *Gerousia* at Sparta included the two kings, its presidents, and consisted of thirty members

(γέροντες): a number which seems connected with the divisions of the Spartan people. Every Dorian state, in fact, was divided into three tribes: the Hylleia, the Dymaneas, and the Pamphyli. The tribes at Sparta were again subdivided into *obae* (ὄβαι), which were, like the *Gerontes*, thirty in number, so that each oba was represented by its councillor: an inference which leads to the conclusion that two obae at least of the Hyllean tribe, must have belonged to the royal house of the Heracleids. No one was eligible to the council till he was sixty years of age, and the additional qualifications were strictly of an aristocratic nature. We are told, for instance, that the office of a councillor was the reward and prize of virtue, and that it was confined to men of distinguished character and station.

The election was determined by vote, and the mode of conducting it was remarkable for its old-fashioned simplicity. The competitors presented themselves one after another to the assembly of electors; the latter testified their esteem by acclamations, which varied in intensity according to the popularity of the candidates for whom they were given. These manifestations of esteem were noted by persons in an adjoining building, who could judge of the shouting, but could not tell in whose favour it was given. The person whom these judges thought to have been most applauded was declared the successful candidate. The office lasted for life.

The functions of the councillors were partly deliberative, partly judicial, and partly executive. In the discharge of the first, they prepared measures and passed preliminary decrees, which were to be laid before the popular assembly, so that the important privilege of initiating all changes in the government or laws was vested in them. As a criminal court, they could punish with death and civil degradation (*ἀτιμία*). They also appear to have exercised, like the Areiopagus at Athens, a general superintendence and inspection over the lives and manners of the citizens, and probably were allowed a kind of patriarchal authority, to enforce the observance of ancient usage and discipline. It is not,

however, easy to define with exactness the original extent of their functions; especially as respects the last-mentioned duty, since the ephors not only encroached upon the prerogatives of the king and council, but also possessed, in very early times, a censorial power, and were not likely to permit any diminution of its extent.

#### GIRDLE. [ZONA.]

GLADIATO'RES (μαρομάχοι) were men who fought with swords in the amphitheatre and other places, for the amusement of the Roman people. They are said to have been first exhibited by the Etrurians, and to have had their origin from the custom of killing slaves and captives at the funeral pyres of the deceased. [BUSTUM; FUNUS.] A show of gladiators was called *munus*, and the person who exhibited (*edebat*) it, *editor*, *munerator*, or *dominus*, who was honoured during the day of exhibition, if a private person, with the official signs of a magistrate.

Gladiators were first exhibited at Rome in a.p. 264, in the Forum Boarium, by Marcus and Decimus Brutus, at the funeral of their father. They were at first confined to public funerals, but afterwards fought at the funerals of most persons of consequence, and even at those of women. Combats of gladiators were also exhibited at entertainments, and especially at public festivals by the aediles and other magistrates, who sometimes exhibited immense numbers, with the view of pleasing the people. Under the empire the passion of the Romans for this amusement rose to its greatest height, and the number of gladiators who fought on some occasions appears almost incredible. After Trajan's triumph over the Dacians, there were more than 10,000 exhibited.

Gladiators consisted either of captives, slaves, and condemned malefactors, or of freeborn citizens who fought voluntarily. Freeman, who became gladiators for hire, were called *auctorati*, and their hire *auctoramentum* or *gladiatorium*. Even under the republic, free-born citizens fought as gladiators, but they appear to have belonged only to the lower orders. Under the empire, however, both knights and senators fought in the arena, and even women.

Gladiators were kept in schools (*ludi*), where they were trained by persons called *lanistae*. The whole body of gladiators under one *lanista* was frequently called *familia*. They sometimes were the property of the *lanistae*, who let them out to persons who wished to exhibit a show of gladiators; but at other times they belonged to citizens, who kept them for the purpose of exhibition, and engaged *lanistae* to instruct them. Thus we read of the *ludus Aemilius* at Rome, and of Caesar's *ludus* at Capua. The gladiators fought in these *ludi* with wooden swords, called *rudes*. Great attention was paid to their diet, in order to increase the strength of their bodies.

Gladiators were sometimes exhibited at the funeral pyre, and sometimes in the forum, but more frequently in the amphitheatre. [AMPHITHEATRUM.] The person who was to exhibit a show of gladiators, published some days before the exhibition bills (*libelli*), containing the number and frequently the names of those who were to fight. When the day came, they were led along the arena in procession, and matched by pairs; and their swords were examined by the editor to see if they were sufficiently sharp. At first there was a kind of sham battle, called *praelusio*, in which they fought with wooden swords, or the like, and afterwards at the sound of the trumpet the real battle began. When a gladiator was wounded, the people called out *habet* or *hoc habet*; and the one who was vanquished lowered his arms in token of submission. His fate, however, depended upon the people, who pressed down their thumbs if they wished him to be saved, but turned them up if they wished him to be killed, and ordered him to receive the sword (*ferrum recipere*), which gladiators usually did with the greatest firmness. If the life of a vanquished gladiator was spared, he obtained his discharge for that day, which was called *missio*; and hence in an exhibition of gladiators *sine missione*, the lives of the conquered were never spared. This kind of exhibition, however, was forbidden by Augustus.

Palms were usually given to the victorious gladiators. Old gladiators, and

sometimes those who had only fought for a short time, were discharged from the service by the editor at the request of the people, who presented each of them with a *rudis* or wooden sword; whence those who were discharged were called *Rudiarii*.

Gladiators were divided into different classes, according to their arms and different mode of fighting, or other circumstances. The names of the most important of these classes is given in alphabetical order:—

*Andabatae* wore helmets without any aperture for the eyes, so that they were obliged to fight blindfold, and thus excited the mirth of the spectators.

*Cutervarii* was the name given to gladiators when they did not fight in pairs, but when several fought together.

*Essedarii* fought from chariots, like the Gauls and Britons. [ESSEDA.]

*Hoplomachi*, appear to have been those who fought in a complete suit of armour.

*Meridiani* were those who fought in the middle of the day, after combats with wild beasts had taken place in the morning. These gladiators were very slightly armed.

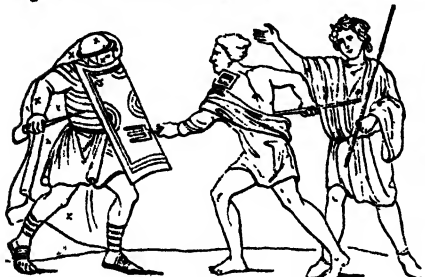
*Mirmillones* are said to have been so called from their having the image of a fish (*mormyr*, *μορμύρος*) on their helmets. Their arms were like those of the Gauls, whence we find that they were also called Galli. They were usually matched with the *Retiarii* or Thracians.

*Provocatores* fought with the Samnites, but we do not know any thing respecting them except their name.

*Retiarii* carried only a three-pointed lance, called *tridens* or *fusina* [FUSCINA], and a net (*rete*), which they endeavoured to throw over their adversaries, and they then attacked them with the *fusina* while they were entangled. The *retiarius* was dressed in a short tunic, and wore nothing on his head. If he missed his aim in throwing the net, he betook himself to flight, and endeavoured to prepare his net for a second cast, while his adversary followed him round the arena in order to kill him before he could make a second attempt. His adversary was usually a *secutor* or a *mirmillo*. In the following woodcut a combat is repre-



sented between a retiarius and a mirmillo; the former has thrown his net over the head of the latter, and is proceeding to attack him with the fuscina. The lanista stands behind the retiarius.

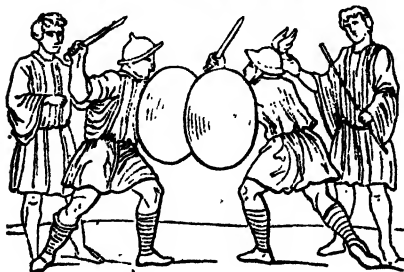


A MIRMILO AND A RETIARIUS

*Samnites* were so called, because they were armed in the same way as that people, and were particularly distinguished by the oblong *scutum*.

*Secutores* are supposed by some writers to be so called because the secutor in his combat with the retiarius pursued the latter when he failed in securing him by his net. Other writers think that they were the same as the *supposititii*, who were gladiators substituted in the place of those who were wearied or were killed.

*Thracæ* or *Threces* were armed, like the Thracians, with a round shield or buckler, and a short sword or dagger (*sica*). They were usually matched, as already stated, with the mirmillones. The following woodcut represents a combat between two Thracians. A lanista stands behind each.



THRACIANS.

## GUBERNACULUM.

**GLADIUS** (ἔλφος, poet. ῥορ, φάργανον), a sword or glaive, by the Latin poets called *ensis*. The ancient sword had generally a straight two-edged blade, rather broad, and nearly of equal width from hilt to point. The Greeks and Romans wore them on the left side [cut, p. 42.], so as to draw them out of the sheath (*vagina*, κολέος) by passing the right hand in front of the body to take hold of the hilt with the thumb next to the blade. The early Greeks used a very short sword. Iphicrates, who made various improvements in armour about 400 B.C., doubled its length. The Roman sword was larger, heavier, and more formidable than the Greek.

**GLANDES.** [FUNDA.]

**GOLD.** [AURUM.]

**GRAMMATEUS** (γραμματεὺς), a clerk or scribe. Among the great number of scribes employed by the magistrates and government of Athens, there were three of a higher rank, who were real state-officers. One of them was appointed by lot, by the senate, to serve the time of the administration of each prytany, though he always belonged to a different prytany from that which was in power. He was, therefore, called γραμματεὺς κατὰ πρυτανείαν. His province was to keep the public records, and the decrees of the people which were made during the time of his office, and to deliver to the thesmothetæ the decrees of the senate.

The second *grammateus* was elected by the senate, by χειροτονία, and was entrusted with the custody of the laws. His usual name was γραμματεὺς τῆς βουλῆς.

A third *grammateus* was called γραμματεὺς τῆς πόλεως, or γραμματεὺς τῆς βουλῆς καὶ τοῦ δήμου. He was appointed by the people, by χειροτονία, and the principal part of his office was to read any laws or documents which were required to be read in the assembly or in the senate.

**GRAPHE** (γραφή). [DICE'.]

**GREAVES.** [ΟΨΕΛΑ.]

**GUBERNACULUM** (πηδάλιον), a rudder. Before the invention of the rudder, which Pliny ascribes to Tiphys, the pilot of the ship Argo, vessels were both propelled and guided by oars alone.

This circumstance may account for the form of the ancient rudder, as well as for the mode of using it. It was like an oar with a very broad blade, and was commonly placed on each side of the stern, not at its extremity. The annexed woodcut presents examples of its appearance as it is frequently exhibited on coins, gems, and other works of art.



UPPERNACHTUM RUTTER

The usual position of the rudder at the side of the stern is seen in the woodcut at p. 27, b.

The gubernaculum was managed by the *gubernator* (κυβερνήτης); who is also called the *rector* as distinguished from the *magister*, and by the Greek poets *οἰακοσφόρος* and *οἰακονόμος*, because he turns and directs the helm.

GUSTA'TIO. [COENA.]

GUTTUS. [BALNEUM, p. 55, a.]

GYMNA'SIUM (γυμνάσιον). The whole education of a Greek youth was divided into three parts,—grammar, music, and gymnastics (γρᾶμματα, μουσική, γυμναστική), to which Aristotle adds a fourth, the art of drawing or painting. Gymnastics, however, were thought by the ancients a matter of such importance, that this part of education alone occupied as much time and attention as all the others put together; and while the latter necessarily ceased at a certain period of life, gymnastics continued to be cultivated by persons of all ages,

though those of an advanced age naturally took lighter and less fatiguing exercises than boys and youths. The ancients, and more especially the Greeks, seem to have been thoroughly convinced that the mind could not possibly be in a healthy state, unless the body was likewise in perfect health, and no means were thought, either by philosophers or physicians, to be more conducive to preserve or restore bodily health than well-regulated exercise. The word gymnastics is derived from γυμνός (naked), because the persons who performed their exercises in public or private gymnasia were either entirely naked, or merely covered by the short *chiton*.

Gymnastic exercises among the Greeks seem to have been as old as the Greek nation itself; but they were, as might be supposed, of a rude and mostly of a warlike character. They were generally held in the open air, and in plains near a river, which afforded an opportunity for swimming and bathing. It was about the time of Solon that the Greek towns began to build their regular gymnasia as places of exercise for the young, with baths, and other conveniences for philosophers and all persons who sought intellectual amusements. There was probably no Greek town of any importance which did not possess its gymnasium. Athens possessed three great gymnasia, the Lyceum (Λύκειον), Cynosarges (Κυνόσαργες), and the Academia ('Ακαδημία); to which, in later times, several smaller ones were added.

Respecting the superintendence and administration of the gymnasia at Athens, we know that Solon in his legislation thought them worthy of great attention; and the transgression of some of his laws relating to the gymnasia was punished with death. His laws mention a magistrate, called the gymnasiarch (γυμνασιάρχος or γυμνασιάρχης), who was entrusted with the whole management of the gymnasia, and with every thing connected therewith. His office was one of the regular liturgies like the choregia and trierarchy, and was attended with considerable expense. He had to maintain and pay the persons who were preparing themselves for the games and

contests in the public festivals, to provide them with oil, and perhaps with the wrestlers' dust. It also devolved upon him to adorn the gymnasium, or the place where the agones took place. The gymnasiarch was a real magistrate, and invested with a kind of jurisdiction over all those who frequented or were connected with the gymnasium. Another part of his duties was to conduct the solemn games at certain great festivals, especially the torch-race (*λαμπαδηφορία*), for which he selected the most distinguished among the ephēbi of the gymnasium. The number of gymnasiarchs was ten, one from every tribe.

An office of very great importance, in an educational point of view, was that of the *Sophronistae* (*σωφρονιστῆραι*). Their province was to inspire the youths with a love of *σωφροσύνη*, and to protect this virtue against all injurious influences. In early times their number at Athens was ten, one from every tribe, with a salary of one drachma per day. Their duty not only required them to be present at all the games of the ephēbi, but to watch and correct their conduct wherever they might meet them, both within and without the gymnasium.

The instructions in the gymnasium were given by the *Gymnastae* (*γυμνασται*) and the *Paedotribae* (*παιδοτριβαί*); at a later period *hypopaedotribae* were added. The paedotribes were required to possess a knowledge of all the various exercises which were performed in the gymnasium; the gymnastes was the practical teacher, and was expected to know the physiological effects and influences on the constitution of the youths, and therefore assigned to each of them those exercises which he thought most suitable.

The anointing of the bodies of the youths and strewing them with dust, before they commenced their exercises, as well as the regulation of their diet, was the duty of the *aliptae*. [*ΑΛΙΠΤΑΙ.*]

Among all the different tribes of the Greeks the exercises which were carried on in a Greek gymnasium were either mere games, or the more important exercises which the gymnasium had in common with the public contests in the great festivals.

Among the former we may mention, 1.

The game at ball (*σφαριστική*), which was in universal favour with the Greeks. [*PILA.*] Every gymnasium contained one large room for the purpose of playing at ball in it (*σφαριστήριον*). 2. Πάσιν ἐλκυστίνδα, διελκυστίνδα, or διὰ γραμμῆς, was a game in which one boy, holding one end of a rope, tried to pull the boy who held its other end, across a line marked between them on the ground. 3. The top (*βέμβηξ*, *βέμβιξ*, *ρόμβος*, *στροβίλος*), which was as common an amusement with Greek boys as it is with ours. 4. The *πεντάλιθος*, which was a game with five stones, which were thrown up from the upper part of the hand and caught in the palm. 5. *Σκαπέρδα*, which was a game in which a rope was drawn through the upper part of a tree or a post. Two boys, one on each side of the post, turning their backs towards one another, took hold of the ends of the rope and tried to pull each other up. This sport was also one of the amusements at the Attic Dionysia.

The more important games, such as running (*δρόμος*), throwing of the *δίσκος* and the *ἄκων*, jumping and leaping (*ἔλμα*, with and without *ἀλτήρες*), wrestling (*πάλη*), boxing (*πυγμή*), the paueratium (*παγκράτιον*), *πένταθλος*, *λαμπαδηφορία*, dancing (*ὀρχήσις*), &c., are described in separate articles.

A gymnasium was not a Roman institution. The regular training of boys in the Greek gymnastics was foreign to Roman manners, and even held in contempt. Towards the end of the republic, many wealthy Romans who had acquired a taste for Greek manners, used to attach to their villas small places for bodily exercise, sometimes called *gymnasia*, sometimes *palaestrae*, and to adorn them with beautiful works of art. The emperor Nero was the first who built a public gymnasium at Rome.

GYMNOPAEDIA (*γυμνοπαῖδα*), the festival of "naked youths," was celebrated at Sparta every year in honour of Apollo Pythaeus, Artemis, and Leto. The statues of these deities stood in a part of the agora called *χορός*, and it was around these statues that, at the *gymnopaedia*, Spartan youths performed their choruses and dances in honour of Apollo. The festival lasted

for several, perhaps for ten, days, and on the last day men also performed choruses and dances in the theatre; and during these gymnastic exhibitions they sang the songs of Thaletas and Aleman, and the paeans of Dionysodotus. The leader of the chorus (*προσδάρης* or *χοροποιός*) wore a kind of chaplet in commemoration of the victory of the Spartans at Thyrea. This event seems to have been closely connected with the gymnopaedia, for those Spartans who had fallen on that occasion were always praised in songs at this festival. The boys in their dances performed such rythmical movements as resembled the exercises of the palaestra and the pancration, and also imitated the wild gestures of the worship of Dionysus. The whole season of the gymnopaedia, during which Sparta was visited by great numbers of strangers, was one of great merriment and rejoicings, and old bachelors alone seem to have been excluded from the festivities. The introduction of the gymnopaedia is generally assigned to the year 665 B. C.

## II.

## HAIR. [COMA.]

HALTERES (*ἄλτῆρες*) were certain masses of stone or metal, which were used in the gymnastic exercises of the Greeks and Romans. Persons who practised leap-



HALTERES.

ing frequently performed their exercises with halteres in both hands; but they were also frequently used merely to exercise the body in somewhat the same manner as our dumb-bells.

HARMAMAXA (*ἄρμαμαξα*), a carriage for persons, covered overhead and inclosed with curtains. It was in general large, often drawn by four horses, and attired with splendid ornaments. It occupied among the Persians the same place which the car-pentum did among the Romans, being used, especially upon state occasions, for the conveyance of women and children, of eunuchs, and of the sons of the king with their tutors.

HARMOSTAE (*ἄρμοσται*, from *ἄρμωζω*, to fit or join together), the name of the governors whom the Lacedaemonians, after the Peloponnesian war, sent into their subject or conquered towns, partly to keep them in submission, and partly to abolish the democratical form of government, and establish in its stead one similar to their own. Although in many cases they were ostensibly sent for the purpose of abolishing the tyrannical government of a town, and to restore the people to freedom, yet they themselves acted like kings or tyrants.

## HARPASTUM. [PILA.]

HARUSPICES, or ARUSPICES (*ἱεροσκόποι*), soothsayers or diviners, who interpreted the will of the gods. They originally came to Rome from Etruria, whence haruspices were often sent for by the Romans on important occasions. The art of the haruspices resembled in many respects that of the augurs; but they never acquired that political importance which the latter possessed, and were regarded rather as means for ascertaining the will of the gods than as possessing any religious authority. They did not in fact form any part of the ecclesiastical polity of the Roman state during the republic; they are never called sacerdotes, they did not form a collegium, and had no magister at their head.

The art of the haruspices, which was called *haruspicina*, consisted in explaining and interpreting the will of the gods from the appearance of the entrails (*exta*) of animals offered in sacrifice, whence they are

sometimes called *extispices*, and their art *extispicium*; and also from lightning, earthquakes, and all extraordinary phenomena in nature, to which the general name of *portenta* was given. Their art is said to have been invented by the Etruscan Tages, and was contained in certain books called *libri haruspiciini, fulgurales, and tonitruales*.

This art was considered by the Romans so important at one time, that the senate decreed that a certain number of young Etruscans, belonging to the principal families in the state, should always be instructed in it. In later times, however, their art fell into disrepute among well-educated Romans; and Cicero relates a saying of Cato, that he wondered that one haruspex did not laugh when he saw another.

The name of haruspex is sometimes applied to any kind of soothsayer or prophet.

**HASTA** (ἔγχος), a spear. The spear is defined by Homer, δόρυ χαλκήρες, "a pole fitted with bronze." The bronze, for which iron was afterwards substituted, was indispensable to form the point (αἰχμή, ἀκμή, Homer; λόγχη, Xenophon; *acies, euspis, spiculum*) of the spear. Each of these two essential parts is often put for the whole, so that a spear is called δόρυ and δοράτιον, αἰχμή, and λόγχη. Even the more especial term μέλα, meaning an ash-tree, is used in the same manner, because the pole of the spear was often the stem of a young ash, stript of its bark and polished.

The bottom of the spear was often inclosed in a pointed cap of bronze, called by the Ionic writers *σauerōtēr*, and οὐράχος, and in Attic or common Greek στόραξ. By forcing this into the ground the spear was fixed erect.

Under the general terms *hasta* and *έγχος* were included various kinds of missiles, of which the principal were as follow:—

*Lancea* (λόγχη), the lance, a comparatively slender spear commonly used by the Greeks.

*Pilum* (ύσός), the javelin, much thicker and stronger than the Grecian lance. Its shaft was partly square, and 5½ feet long. The head, nine inches long, was of iron. It was used either to throw or to thrust with; it was peculiar to the Romans, and

## HELLANODICAE.

gave the name of *pilani* to the division of the army by which it was adopted.

*Feru* or *Ferutum*, a spit, used by the light infantry of the Roman army. It was adopted by them from the Samnites and the Volsci. Its shaft was 3½ feet long, its point five inches.

Besides the terms *jaculum* and *spiculum* (ἄκων, ἀκόρτιον,) which probably denoted darts, we find the names of various other spears, which were characteristic of particular nations. Thus, the *gaesum* was the spear peculiar to the Gauls, and the *sarissa* the spear peculiar to the Macedonians. This was used both to throw and as a pike. It exceeded in length all other missiles. The Thracian *romphea*, which had a very long point, like the blade of a sword, was probably not unlike the *sarissa*.

The iron head of the German spear, called *framea*, was short and narrow, but very sharp. The Germans used it with great effect, either as a lance or a pike; they gave to each youth a framea and a shield on coming of age. The *fulgurica* or *phalarica* was the spear of the Saguntines, and was impelled by the aid of twisted ropes: it was large and ponderous, having a head of iron a cubit in length, and a ball of lead at its other end; it sometimes carried flaming pitch and tow. The *matura* and *tragula* were chiefly used in Gaul and Spain; the *tragula* was probably barbed, as it required to be cut out of the wound. The *acelis* and *cateia* were much smaller missiles.

A spear was erected at auctions [*Auctio*], and when tenders were received for public offices [*locationes*]. It served both to announce, by a conventional sign conspicuous at a distance, that a sale was going on, and to show that it was conducted under the authority of the public functionaries. Hence an auction was called *hasta*, and an auction room *hustarium*. It was also the practice to set up a spear in the court of the *CEN-TUMVIRI*.

**HASTA'TI.** [EXERCITUS, p. 166.]

**HELLANO'DICAE** (ἑλλανοδικαί), the judges in the Olympic games, of whom an account is given under *ΟΛΥΜΠΙΑ*. The same name was also given to the judges or court-martial in the Lacedaemonian army,

and they were probably first called by this name when Sparta was at the head of the Greek confederacy.

**HELLENOTAMIAE** (*ἑλληνοταμίαι*), or treasurers of the Greeks, were magistrates appointed by the Athenians to receive the contributions of the allied states. They were first appointed B.C. 477, when Athens, in consequence of the conduct of Pausanias, had obtained the command of the allied states. The money paid by the different states, which was originally fixed at 460 talents, was deposited in Delos, which was the place of meeting for the discussion of all common interests; and there can be no doubt that the hellenotamiae not only received, but were also the guardians of, these monies. The office was retained after the treasury was transferred to Athens on the proposal of the Samians, but was of course abolished on the conquest of Athens by the Lacedaemonians.

#### HELMET. [*GALEA*.]

**HELOTES** (*ἑλωτες*), a class of bondsmen peculiar to Sparta. They were Achaeans, who had resisted the Dorian invaders to the last, and had been reduced to slavery as the punishment of their obstinacy.

The Helots were regarded as the property of the state, which, while it gave their services to individuals, reserved to itself the power of emancipating them. They were attached to the land, and could not be sold away from it. They cultivated the land, and paid to their masters as rent a fixed measure of corn, the exact amount of which had been fixed at a very early period, the raising of that amount being forbidden under heavy imprecations. Besides being engaged in the cultivation of the land, the Helots attended on their masters at the public meal, and many of them were no doubt employed by the state in public works.

In war the Helots served as light-armed troops (*ψίλοι*), a certain number of them attending every heavy-armed Spartan to the field; at the battle of Plataeae there were seven Helots to each Spartan. These attendants were probably called *ἀμπίτταρες* (i. e. *ἀμφιστάντες*), and one of them in particular, the *δεσπότης*, or servant. The Helots

only served as hoplites in particular emergencies; and on such occasions they were generally emancipated. The first instance of this kind was in the expedition of Brasidas, B.C. 424.

The treatment to which the Helots were subjected was marked by the most wanton cruelty; and they were regarded by the Spartans with the greatest suspicion. Occasionally the ephors selected young Spartans for the secret service (*κρυπτεία*) of wandering over the country, in order to kill the Helots.

The Helots might be emancipated, but there were several steps between them and the free citizens; and it is doubtful whether they were ever admitted to all the privileges of citizenship. The following classes of emancipated Helots are enumerated: — *ἄρεται*, *ἀδεσπότοι*, *ἐρυκτῆρες*, *δεσποσιοναῖται*, and *νεοδαμῶδεις*. Of these the *ἄρεται* were probably released from all service; the *ἐρυκτῆρες* were those employed in war; the *δεσποσιοναῖται* served on board the fleet; and the *νεοδαμῶδεις* were those who had been possessed of freedom for some time. Besides these, there were the *μόδωνες* or *μόδακες*, who were domestic slaves, brought up with the young Spartans, and then emancipated. Upon being emancipated they received permission to dwell where they wished.

**HENDECA** (*οἱ ἑνδεκα*), the Eleven, were magistrates at Athens of considerable importance. They were annually chosen by lot, one from each of the ten tribes, and a secretary (*γραμματεὺς*), who must properly be regarded as their servant (*ὀπηρέτης*), though he formed one of their number.

The principal duty of the Eleven was the care and management of the public prison (*δεσμωτήριον*), which was entirely under their jurisdiction. The prison, however, was seldom used by the Athenians as a mere place of confinement, serving generally for punishments and executions. When a person was condemned to death he was immediately given into the custody of the Eleven, who were then bound to carry the sentence into execution according to the laws. The most common mode of

execution was by hemlock juice (κῶνιστον), which was drunk after sunset. The Eleven had under them jailors, executioners, and torturers. When torture was inflicted in causes affecting the state, it was either done in the immediate presence of the Eleven, or by their servant (δ δῆμιος).

The Eleven usually had only to carry into execution the sentence passed in the courts of law and the public assemblies; but in some cases they possessed jurisdiction. This was the case in those summary proceedings called *apagoge*, *ephegesis* and *endeixis*, in which the penalty was fixed by law, and might be inflicted by the court on the confession or conviction of the accused, without appealing to any of the jury courts.

#### HERPHAESTEIA. [LAMPADOPHORIA.]

HERAEA (Ἡραία), the name of festivals celebrated in honour of Hera in all the towns of Greece where the worship of this divinity was introduced. The original seat of her worship was Argos; whence her festivals in other places were, more or less, imitations of those which were celebrated at Argos. Her service was performed by the most distinguished priestesses of the place; one of them was the high-priestess, and the Argives counted their years by the date of her office. The Heraea of Argos were celebrated every fifth year. One of the great solemnities which took place on the occasion, was a magnificent procession to the great temple of Hera, between Argos and Mycenae. A vast number of young men assembled at Argos, and marched in armour to the temple of the goddess. They were preceded by one hundred oxen (ἐκατόμωη, whence the festival is also called ἐκατόμωα). The high-priestess accompanied this procession, riding in a chariot drawn by two white oxen. The 100 oxen were sacrificed, and their flesh distributed among all the citizens; after which games and contests took place.

Of the Heraea celebrated in other countries, those of Samos, which island derived the worship of Hera from Argos, were perhaps the most brilliant of all the festivals of this divinity. The Heraea of Elis, which were celebrated in the fourth

year of every Olympiad, were also conducted with considerable splendour.

HERMAE (Ἑρμαῖ), square blocks of stone, surmounted by the head of a divinity. They were probably so called because the first statues of this kind were those of Hermes or Mercury.

Houses in Athens had one of these statues placed at the door, and the great superstition attached to them is shown by the alarm and indignation which were felt at Athens in consequence of the mutilation of the whole number in a single night, just before the sailing of the Sicilian expedition.

As the square part of the statue represented Hermes, his name is often compounded with that of the deity whose bust it supports. Thus, the *Hermathena* which Attica sent from Athens to Cicero bore the bust of Athena or Minerva; the *Hermacrae*, those of Heracles.

HERMAEA (Ἑρμαία), festivals of Hermes, celebrated in various parts of Greece. As Hermes was the tutelary deity of the gymnasium and palaestrae, the boys at Athens celebrated the Hermaea in the gymnasium.

HIEROMNEMONES (ἱερομνήμονες), the more honourable of the two classes of representatives who composed the Amphictyonic council. An account of them is given under AMPHICTYONS. We also read of hieromnemones in Grecian states, distinct from the Amphictyonic representatives of this name. Thus the priests of Poseidon, at Megara, were called hieromnemones, and at Byzantium, which was a colony of Megara, the chief magistrate in the state appears to have been called by this name.

#### HIERONICAE. [ATHLETAE.]

HILARIA (ἡλάρια), a Roman festival, celebrated on the 25th of March, in honour of Cybele, the mother of the gods.

HISTRIO (ἱστοκρίτης), an actor. 1. GREEK. It is shown in the articles CHORUS and DIONYSIA that the Greek drama originated in the chorus which at the festivals of Dionysus danced around his altar, and that at first one person detached himself from the chorus, and, with mimic gesticulation, related his story either to the chorus or in conversation with it. If the story

thus acted required more than one person, they were all represented in succession by the same actor, and there was never more than one person on the stage at a time. This custom was retained by Thespis and Phrynichus. Aeschylus introduced a second and a third actor; and the number of three actors was but seldom exceeded in any Greek drama. The three regular actors were distinguished by the technical names of *πρωταγωνιστής*, *δευτεραγωνιστής*, and *τριταγωνιστής*, which indicated the more or less prominent part which an actor had to perform in the drama.

The female characters of a play were always performed by young men. A distinct class of persons, who made acting on the stage their profession, was unknown to the Greeks during the period of their great dramatists. The earliest and greatest dramatic poets, Thespis, Sophocles, and probably Aeschylus also, acted in their own plays, and in all probability as protagonistae. It was not thought degrading in Greece to perform on the stage. At a later period persons began to devote themselves exclusively to the profession of actors, and distinguished individuals received even as early as the time of Demosthenes exorbitant sums for their performances.

2. ROMAN. The word *histrion*, by which the Roman actor was called, is said to have been formed from the Etruscan *hister*, which signified a ludio or dancer. In the year 364 B. C. Rome was visited by a plague, and as no human means could stop it, the Romans are said to have tried to avert the anger of the gods by scenic plays (*ludi scenici*), which, until then, had been unknown to them; and as there were no persons at Rome prepared for such performances, the Romans sent to Etruria for them. The first *histriones*, who were thus introduced from Etruria, were dancers, and performed their movements to the accompaniment of a flute. Roman youths afterwards not only imitated these dancers, but also recited rude and jocose verses, adapted to the movements of the dance and the melody of the flute. This kind of amusement, which was the basis of the Roman drama, remained unaltered until the time

of Livius Andronicus, who introduced a slave upon the stage for the purpose of singing or reciting the recitative, while he himself performed the appropriate dance and gesticulation. A further step in the development of the drama, which is likewise ascribed to Livius, was, that the dancer and reciter carried on a dialogue, and acted a story with the accompaniment of the flute. The name *histrion*, which originally signified a dancer, was now applied to the actors in the drama. The *atellanae* were played by freeborn Romans, while the regular drama was left to the *histriones*, who formed a distinct class of persons. The *histriones* were not citizens; they were not contained in the tribes, nor allowed to be enlisted as soldiers in the Roman legions; and if any citizen entered the profession of an *histrion*, he, on this account, was excluded from his tribe. The *histriones* were therefore always either freedmen, strangers, or slaves, and many passages of Roman writers show that they were generally held in great contempt. Towards the close of the republic it was only such men as Cicero, who, by their Greek education, raised themselves above the prejudices of their countrymen, and valued the person no less than the talents of an Aesopus and a Roscius. But notwithstanding this low estimation in which actors were generally held, distinguished individuals among them attracted immense crowds to the theatres, and were exorbitantly paid. Roscius alone received every day that he performed one thousand denarii, and Aesopus left his son a fortune of 200,000 sesterces, which he had acquired solely by his profession.

The pay of the actors was called *lucra*, which word was perhaps confined originally to the payment made to those who took part in the religious services celebrated in groves.

HONORES, the high offices of the state to which qualified individuals were called by the votes of the Roman citizens. The words "magistratus" and "honores" are sometimes coupled together. The capacity of enjoying the honores was one of the distinguishing marks of citizenship. [CIVITAS.]

*Honor* was distinguished from *munus*.



The latter was an office connected with the administration of the state, and was attended with cost (*sumptus*) but not with rank (*dignitas*). Honor was properly said *deferri, dari*; munus was said *imponi*. A person who held a magistratus might be said to discharge *munera*, but only as incident to the office, for the office itself was the *honor*. Such munera as these were public games and other things of the kind.

HOPLI'TAE. [EXERCITUS, p. 163, b.]

HORA. [DIES.]

HOROLOGIUM (ὥρολόγιον), the name of the various instruments by means of which the ancients measured the time of the day and night. The earliest and simplest horologia of which mention is made, were called *polos* (πόλος) and *gnomon* (γνώμων). Both divided the day into twelve equal parts, and were a kind of sun-dial. The *gnomon*, which was also called *stoicheion* (στοιχείον), was the more simple of the two, and probably the more ancient. It consisted of a staff or pillar standing perpendicular, in a place exposed to the sun (σκιόθρονον), so that the length of its shadow might be easily ascertained. The shadow of the *gnomon* was measured by feet, which were probably marked on the place where the shadow fell. In later times the name *gnomon* was applied to any kind of sun-dial, especially to its finger which threw the shadow, and thus pointed to the hour.

The *polos* or *heliotropion* (ἡλιοτρόπιον), on the other hand, seems to have been a more perfect kind of sun-dial; but it appears, nevertheless, not to have been much used. It consisted of a basin (λεκανίς), in the middle of which the perpendicular staff or finger (γνώμων) was erected, and in it the twelve parts of the day were marked by lines.

Another kind of horologium was the *clepsydra* (κλεψύδρα). It derived its name from κλέπτειν and ὕδωρ, as in its original and simple form it consisted of a vessel with several little openings (τρυνήματα) at the bottom, through which the water contained in it escaped, as it were, by stealth. This instrument seems at first to have been used only for the purpose of measuring the time during which persons were allowed to

speak in the courts of justice, at Athens. It was a hollow globe, probably somewhat flat at the top-part, where it had a short neck (ἀλλός), like that of a bottle, through which the water was poured into it. This opening might be closed by a lid or stopper (πῶμα), to prevent the water running out at the bottom. As the time for speaking in the Athenian courts was thus measured by water, the orators frequently use the term ὕδωρ instead of the time allowed to them. An especial officer (δ' ἐφ' ὕδωρ) was appointed in the courts for the purpose of watching the clepsydra, and stopping it when any documents were read, whereby the speaker was interrupted. The time, and consequently the quantity of water allowed to a speaker, depended upon the importance of the case.

The clepsydra used in the courts of justice was, properly speaking, no horologium; but smaller ones, made of glass, and of the same simple structure, were undoubtedly used very early in families for the purposes of ordinary life, and for dividing the day into twelve equal parts. In these glass-clepsydræ the division into twelve parts must have been visible, either on the glass globe itself, or in the basin into which the water flowed.

The first horologium with which the Romans became acquainted was a sun-dial (*solarium*, or *horologium sclothericum*), and was said to have been brought to Rome by Papirius Cursor twelve years before the war with Pyrrhus. But as sun-dials were useless when the sky was cloudy, P. Scipio Nasica, in his censorship, 159 B.C., established a public clepsydra, which indicated the hours both of day and night. This clepsydra was in aftertimes generally called *solarium*. After the time of Scipio Nasica several horologia, chiefly solaria, seem to have been erected in various public places at Rome.

Clepsydræ were used by the Romans in their camps, chiefly for the purpose of measuring accurately the four vigiline into which the night was divided.

The custom of using clepsydræ as a check upon the speakers in the courts of justice at Rome, was introduced by a law

of Cn. Pompeius, in his third consulship. Before that time the speakers had been under no restrictions, but spoke as long as they deemed proper. At Rome, as at Athens, the time allowed to the speakers depended upon the importance of the case.

HOSPITIUM (ξεία, ποξεία), hospitality, was in Greece, as well as at Rome, of a twofold nature, either private or public, in so far as it was either established between individuals, or between two states. (*Hospitium privatum* and *hospitium publicum*, ξεία and ποξεία.)

In ancient Greece the stranger, as such (ξένος and *hostis*), was looked upon as an enemy; but whenever he appeared among another tribe or nation without any sign of hostile intentions, he was considered not only as one who required aid, but as a suppliant, and Zeus was the protecting deity of strangers and suppliants (Ζεύς ξείνους). On his arrival, therefore, the stranger was kindly received, and provided with every thing necessary to make him comfortable. It seems to have been customary for the host, on the departure of the stranger, to break a die (ἀσπράγανος) in two, one half of which he himself retained, while the other half was given to the stranger; and when at any future time they or their descendants met, they had a means of recognising each other, and the hospitable connection was renewed. Hospitality thus not only existed between the persons who had originally formed it, but was transferred as an inheritance from father to son.

What has been said hitherto, only refers to *hospitium privatum*; but of far greater importance was the *hospitium publicum* (ποξεία, sometimes simply ξεία) or public hospitality, which existed between two states, or between an individual or a family on the one hand, and a whole state on the other. Of the latter kind of public hospitality many instances are recorded, such as that between the Peisistratids and Sparta, in which the people of Athens had no share. The *hospitium publicum* among the Greeks arose undoubtedly from the *hospitium privatum*, and it may have originated in two ways. When the Greek tribes were go-

verned by chieftains or kings, the private hospitality existing between the ruling families of two tribes may have produced similar relations between their subjects, which, after the abolition of the kingly power, continued to exist between the new republics as a kind of political inheritance of former times. Or a person belonging to one state might have either extensive connections with the citizens of another state, or entertain great partiality for the other state itself, and thus offer to receive all those who came from that state either on private or public business, and to act as their patron in his own city. This he at first did merely as a private individual, but the state to which he offered this kind service would naturally soon recognise and reward him for it. When two states established public hospitality, and no individuals came forward to act as the representatives of their state, it was necessary that in each state persons should be appointed to show hospitality to, and watch over the interests of, all persons who came from the state connected by hospitality. The persons who were appointed to this office as the recognised agents of the state for which they acted were called *proxeni* (πρόξενοι), but those who undertook it voluntarily *etheloproxeni* (ἑθελόπρόξενοι).

The office of *proxenus*, which bears great resemblance to that of a modern consul or minister-resident, was in some cases hereditary in a particular family. When a state appointed a *proxenus*, it either sent out one of its own citizens to reside in the other state, or it selected one of the citizens of this state, and conferred upon him the honour of *proxenus*. The former was, in early times, the custom of Sparta, where the kings had the right of selecting from among the Spartan citizens those whom they wished to send out as *proxeni* to other states. But in subsequent times this custom seems to have been given up, for we find that at Athens the family of Callias were the *proxeni* of Sparta, and at Argos, the Argive Alciphron.

The principal duties of a *proxenus* were to receive those persons, especially ambassadors, who came from the state which

he represented; to procure for them admission to the assembly, and seats in the theatre; to act as the patron of the strangers, and to mediate between the two states if any disputes arose. If a stranger died in the state, the proxenus of his country had to take care of the property of the deceased.

The hospitality of the Romans was, as in Greece, either *hospitium privatum* or *publicum*. Private hospitality with the Romans, however, seems to have been more accurately and legally defined than in Greece. The character of a *hospes*, i. e. a person connected with a Roman by ties of hospitality, was deemed even more sacred, and to have greater claims upon the host, than that of a person connected by blood or affinity. The relation of a *hospes* to his Roman friend was next in importance to that of a *cliens*. The obligations which the connection of hospitality with a foreigner imposed upon a Roman, were to receive in his house his *hospes* when travelling; and to protect, and, in case of need, to represent him as his patron in the courts of justice. Private hospitality thus gave to the *hospes* the claims upon his host which the *cliens* had on his patron, but without any degree of the dependence implied in the *clientela*. Private hospitality was established between individuals by mutual presents, or by the mediation of a third person, and hallowed by religion; for Jupiter *hospitalis* was thought to watch over the *ius hospitii*, as Zeus *xenios* did with the Greeks, and the violation of it was as great a crime and impiety at Rome as in Greece. When hospitality was formed, the two friends used to divide between themselves a *tessera hospitalis*, by which, afterwards, they themselves or their descendants—for the connection was hereditary as in Greece—might recognise one another. Hospitality, when thus once established, could not be dissolved except by a formal declaration (*renuntiatio*), and in this case the *tessera hospitalis* was broken to pieces.

Public hospitality seems likewise to have existed at a very early period among the nations of Italy; but the first direct mention of public hospitality being established

between Rome and another city, is after the Gauls had departed from Rome, when it was decreed that Caere should be rewarded for its good services by the establishment of public hospitality between the two cities. The public hospitality after the war with the Gauls gave to the Caerites the right of isopolity with Rome, that is, the *civitas* without the *suffragium* and the honores. [COLONIA.] In the later times of the republic we no longer find public hospitality established between Rome and a foreign state; but a relation which amounted to the same thing was introduced in its stead, that is, towns were raised to the rank of municipia, and thus obtained the *civitas* without the *suffragium* and the honores; and when a town was desirous of forming a similar relation with Rome, it entered into *clientela* to some distinguished Roman, who then acted as patron of the client-town. But the custom of granting the honour of *hospes publicus* to a distinguished foreigner by a decree of the senate, seems to have existed down to the end of the republic. His privileges were the same as those of a *municeps*, that is, he had the *civitas* but not the *suffragium* or the honores. Public hospitality was, like the *hospitium privatum*, hereditary in the family of the person to whom it had been granted.

HOOR. [Drs.]

HOUSES. [Domes.]

HYACINTHIA (*ὑακινθία*), a great national festival, celebrated every year at Amyclae by the Amyclaeans and Spartans, probably in honour of the Amyclaeon Apollo and Hyacinthus together. This Amyclaeon Apollo, however, with whom Hyacinthus was assimilated in later times, must not be confounded with Apollo, the national divinity of the Dorians. The festival was called after the youthful hero Hyacinthus, who evidently derived his name from the flower hyacinth (the emblem of death among the ancient Greeks), and whom Apollo accidentally struck dead with a quoit. The Hyacinthia lasted for three days, and began on the longest day of the Spartan month Hecatombeus, at the time when the tender flowers, oppressed by the

heat of the sun, drooped their languid heads. On the first and last day of the Hyacinthia, sacrifices were offered to the dead, and the death of Hyacinthus was lamented. During these two days, nobody wore any garlands at the repasts, nor took bread, but only cakes and similar things, and when the solemn repasts were over, everybody went home in the greatest quiet and order. The second day, however, was wholly spent in public rejoicings and amusements, such as horse-races, dances, processions, &c. The great importance attached to this festival by the Amyclaeans and Lacedaemonians is seen from the fact, that the Amyclaeans, even when they had taken the field against an enemy, always returned home on the approach of the season of the Hyacinthia, that they might not be obliged to neglect its celebration; and that in a treaty with Sparta, B. C. 421, the Athenians, in order to show their good-will towards Sparta, promised every year to attend the celebration of this festival.

HYDRAPHORIA (ὕδριαφορία), was the carrying of a vessel with water (ὕδρια), which service the married alien (μέτοικοι) women had to perform to the married part of the female citizens of Athens, when they walked to the temple of Athena in the great procession at the Panathenaea.

## I. J.

## JANUULUM. [IANSUA.]

JANUA (θύρα), a door. Besides being applicable to the doors of apartments in the interior of a house, which were properly called *ostia*, this term more especially denoted the first entrance into the house, i. e. the front or street door, which was also called *anticum*, and in Greek θύρα αἰετίας, αἰθεία, αἰλιος, or αὐλα. The houses of the Romans commonly had a back-door, called *posticum*, *postica*, or *posticula*, and in Greek παράθυρα, *dim.* παραθύριον.

The door-way, when complete, consisted of four indispensable parts; the threshold, or sill (*limen*, θηλός, οἶσας); the lintel (*jugumentum*, *limen superum*); and the two jambs (*postes*, σταθμοί).

The door itself was called *foris* or *vulva* and in Greek σάβις, κλισιάς, or θύρετρον. These words are commonly found in the plural, because the door-way of every building of the least importance contained two doors folding together. When *foris* is used in the singular, it denotes one of the folding doors only.

The fastenings of the door (*claustra*, *obices*) commonly consisted in a bolt (*pesulus*; μάνδαλος, κατοχεύς, κλειθρον) placed at the base of each *foris*, so as to admit of being pushed into a socket made in the sill to receive it.

By night, the front-door of the house was further secured by means of a wooden and sometimes an iron bar (*sera*, *repagula*, μοχλός) placed across it, and inserted into sockets on each side of the door-way. Hence it was necessary to remove the bar (τὸν μοχλὸν παράφerein) in order to open the door (*reserare*).

It was considered improper to enter a house without giving notice to its inmates. This notice the Spartans gave by shouting; the Athenians and all other nations by using the knocker, or more commonly by rapping with the knuckles or with a stick (κρούειν, κόπτειν). In the houses of the rich a porter (*janitor*, *custos*, θυραῖος) was always in attendance to open the door. He was commonly a eunuch or a slave, and was chained to his post. To assist him in guarding the entrance, a dog was universally kept near it, being also attached by a chain to the wall; and in reference to this practice, the warning *care canem*, εὐλαθεὺ τὴν κύνα, was sometimes written near the door. The appropriate name for the portion of the house immediately behind the door (θυρῶν) denotes that it was a kind of apartment; it corresponded to the hall or lobby of our houses. Immediately adjoining it, and close to the front door, there was in many houses a small room for the porter.

IDUS. [CALENDARIIUM.]

IGNOMINIA. [CENSOR; INFAMIA.]

IGNOBILES. [NOVI HOMINES.]

IMAGO, a representation or likeness, an image or figure of a person. Among the Romans those persons, who had filled any of the higher or curule magistracies of the

state, had the right of making images of themselves (*jus imaginum*), which privilege was permitted to no one else. These images were made of wax, and painted, and were likenesses of the persons they represented, down to the shoulders. They were preserved with great care in cases in the *atria* of houses, and were only brought out on solemn occasions, as, for instance, on occasion of the funeral of a member of the family. Hence the word *imagines* is frequently used as equivalent to nobility of birth, and *homo multarum imaginum* signifies a person of great nobility, many of whose ancestors had held the higher offices of the state. *Nobiles*, therefore, were men who had such images in their family, and *ignobiles* those who had not. [NOVI HOMINES.]

#### IMPERATOR. [IMPERIUM.]

IMPERIUM, was under the republic a power, without which no military operation could be carried on as in the name and on the behalf of the state. It was not incident to any office, and was always specially conferred by a *lex curiata*, that is, a *lex* passed in the *comitia curiata*. Consequently, not even a consul could act as commander of an army, unless he were empowered by a *lex curiata*. It could not be held or exercised within the city in the republican period; but it was sometimes conferred specially upon an individual for the day of his triumph within the city, and at least, in some cases, by a *plebiscitum*.

As opposed to *potestas*, *imperium* is the power which was conferred by the state upon an individual who was appointed to command an army. The phrases *consularis potestas* and *consulare imperium* might both be properly used; but the expression *tribunitia potestas* only could be used, as the *tribuni* never received the *imperium*.

In respect of his *imperium*, he who received it was styled *imperator*. After a victory it was usual for the soldiers to salute their commander as *imperator*, but this salutation neither gave nor confirmed the title, since the title as a matter of course was given with the *imperium*. Under the republic the title came properly after the name; thus Cicero, when he was proconsul in Cilicia, could properly style himself

M. Tullius Cicero Imperator, for the term merely expressed that he had the *imperium*. The emperors Tiberius and Claudius refused to assume the praenomen of *imperator*, but the use of it as a praenomen became established among their successors.

The term *imperium* was applied in the republican period to express the sovereignty of the Roman state. Thus Gaul is said by Cicero to have come under the *imperium* and ditto of the *populus Romanus*.

IMPLUVIUM. [DOMUS, p. 142, a.]

IMPRISONMENT. [CARCER.]

IMPUBES. An infans was incapable of doing any legal act. An *impubes*, who had passed the limits of *infantia*, could do any legal act with the *auctoritas* of his tutor. With the attainment of *pubertas*, a person obtained the full power over his property, and the *tutela* ceased: he could also dispose of his property by will; and he could contract marriage. *Pubertas*, in the case of a male, was attained with the completion of the fourteenth, and, in a female, with the completion of the twelfth year.

Upon attaining the age of puberty a Roman youth assumed the *toga virilis*, but until that time he wore the *toga praetexta*, the broad purple hem of which (*praetexta*) at once distinguished him from other persons. The *toga virilis* was assumed at the *Liberalia* in the month of March, and though no age appears to have been positively fixed for the ceremony, it probably took place as a general rule on the feast which next followed the completion of the fourteenth year; though it is certain that the completion of the fourteenth year was not always the time observed. Still, so long as a male wore the *praetexta*, he was *impubes*, and when he assumed the *toga virilis*, he was *pubes*.

INAUGURATIO, was in general the ceremony by which the augurs obtained, or endeavoured to obtain, the sanction of the gods to something which had been decreed by man; in particular, however, it was the ceremony by which things or persons were consecrated to the gods, whence the terms *dedicatio* and *consecratio* were sometimes used as synonymous with *inauguratio*. Not only were priests inau-

gured, but also the higher magistrates, who for this purpose were summoned by the augurs to appear on the capitol, on the third day after their election. This inauguration conferred no priestly dignity upon the magistrates, but was merely a method of obtaining the sanction of the gods to their election, and gave them the right to take auspices; and on important emergencies it was their duty to make use of this privilege.

#### INFUTUS. [AMETUS.]

INFAMIA, was a consequence of condemnation for certain crimes, and also a direct consequence of certain acts, such as adultery, prostitution, appearing on the public stage as an actor, &c. A person who became *infamis* lost the suffragium and honores, and was degraded to the condition of an acarian. Infamia should be distinguished from the *Nota Censoria*, the consequence of which was only *ignominia*. [CENSOR.]

INFANS, INFANTIA. In the Roman law there were several distinctions of age which were made with reference to the capacity for doing legal acts:—1. The first period was from birth to the end of the seventh year, during which time persons were called *Infantes*, or *Qui furi non possunt*. 2. The second period was from the end of seven years to the end of fourteen or twelve years, according as the person was a male or a female, during which persons were defined as those *Qui furi possunt*. The persons included in these first two classes were *Impuberes*. 3. The third period was from the end of the twelfth or fourteenth to the end of the twenty-fifth year, during which period persons were *Adolescentes*, *Adulti*. The persons included in these three classes were *minores xxv annis* or *annorum*, and were often, for brevity's sake called *minores* only [CURATOR]; and the persons included in the third and fourth class were *Puberes*. 4. The fourth period was from the age of twenty-five, during which persons were *Majores*.

#### INFERRIAE. [FUNUS, p. 136, b.]

INFULA, a flock of white and red wool, which was slightly twisted, drawn into the form of a wreath or fillet, and used by the

Romans for ornament on festive and solemn occasions. In sacrificing it was tied with a white band [VITTA] to the head of the victim and also of the priest.

INGENUI, were those free men who were born free. Consequently, freedmen (*libertini*) were not ingenui, though the sons of *libertini* were ingenui; nor could a *libertinus* by adoption become ingenuus. The words *ingenuus* and *libertinus* are often opposed to one another; and the title of freeman (*liber*), which would comprehend *libertinus*, is sometimes limited by the addition of *ingenuus* (*liber et ingenuus*.) Under the empire a person, not ingenuus by birth, could be made ingenuus by the emperor.

#### INK. [ATRAMENTUM.]

#### INN. [CAUPONA.]

#### INQUILINUS. [EXSILIUM, p. 171, a.]

INSTITA (*περιπόδιον*), a flounce; a fillet. The Roman matrons sometimes wore a broad fillet with ample folds, sewed to the bottom of the tunic and reaching to the instep. The use of it indicated a superior regard to decency and propriety of manners.

INSULA was, properly, a house not joined to the neighbouring houses by a common wall. An insula, however, generally contained several separate houses, or at least separate apartments or shops, which were let to different families; and hence the word *domus* under the emperors seems to be applied to the house where a family lived, whether it were an insula or not, and insula to any hired lodgings.

INTERCESSIO was the interference of a magistratus to whom an appeal [APPELLATIO] was made. The object of the intercessio was to put a stop to proceedings, on the ground of informality or other sufficient cause. Any magistratus might *intercedere*, who was of equal rank with or of rank superior to the magistratus from or against whom the appellatio was. Cases occur in which one of the praetors interposed (*intercessit*) against the proceedings of his colleague. The intercessio is most frequently spoken of with reference to the tribunes, who originally had not jurisdiction, but used the intercessio for the purpose of

preventing wrong which was offered to a person in their presence. The intercessio of the tribunes of the plebs was auxilium, and it might be exercised either *in jure* or *in judicio*. The tribune *qui intercessit* could prevent a judicium from being instituted. The tribunes could also use the intercessio to prevent execution of a judicial sentence. A single tribune could effect this, and against the opinion of his colleagues.

INTERCISI DIES. [Dies.]

INTERDICTUM. "In certain cases (*certis ex causis*) the praetor or proconsul, in the first instance (*principaliter*), exercises his authority for the termination of disputes. This he chiefly does when the dispute is about possession or quasi-possession; and the exercise of his authority consists in ordering something to be done, or forbidding something to be done. The formulae and the terms, which he uses on such occasions, are called either *interdicta* or *decreta*. They are called *decreta* when he orders something to be done, as when he orders something to be produced (*exhiberi*) or to be restored: they are called *interdicta* when he forbids something to be done, as when he orders that force shall not be used against a person who is in possession rightfully (*sine vitio*), or that nothing shall be done on a piece of sacred ground. Accordingly all *interdicta* are either *restitutoria*, or *exhibitoria*, or *prohibitoria*."

This passage, which is taken from Gaius, the Roman jurist, contains the essential distinction between an *actio* and an *interdictum*. In the case of an *actio*, the praetor pronounces no order or decree, but he gives a *judex*, whose business it is to investigate the matter in dispute, and to pronounce a sentence consistently with the formula, which is his authority for acting. In the case of an *actio*, therefore, the praetor neither orders nor forbids a thing to be done, but he says, *Judicium dabo*. In the case of an *interdictum*, the praetor makes an order that something shall be done or shall not be done, and his words are accordingly words of command: *Restituas, Exhibeas, Vim fieri veto*. This immediate interposition of the praetor is appropriately expressed by the word *principaliter*.

INTEREST OF MONEY. [Fenus.]

INTERPRES, an interpreter. This class of persons became very numerous and necessary to the Romans as their empire extended. In large mercantile towns the interpreters, who formed a kind of agents through whom business was done, were sometimes very numerous.

All Roman praetors, proconsuls, and quaestors, who were entrusted with the administration of a province, had to carry on all their official proceedings in the Latin language, and as they could not be expected to be acquainted with the language of the provincials, they had always among their servants [APPARITORES] one or more interpreters, who were generally Romans, but in most cases undoubtedly freedmen. These interpreters had not only to officiate at the conventus [CONVENTUS], but also explained to the Roman governor everything which the provincials might wish to be laid before him.

INTERREGNUM. [INTERREX.]

INTERREX. This office is said to have been instituted on the death of Romulus, when the senate wished to share the sovereign power among themselves, instead of electing a king. For this purpose, according to Livy, the senate, which then consisted of one hundred members, was divided into ten decuries; and from each of these decuries one senator was nominated. These together formed a board of ten, with the title of *Interreges*, each of whom enjoyed in succession the regal power and its badges for five days; and if no king was appointed at the expiration of fifty days, the rotation began anew. The period during which they exercised their power was called an *Interregnum*. These ten *interreges* were the *Decem Primi*, or ten leading senators, of whom the first was chief of the whole senate.

The *interreges* agreed among themselves who should be proposed as king, and if the senate approved of their choice, they summoned the assembly of the curiae, and proposed the person whom they had previously agreed upon; the power of the curiae was confined to accepting or rejecting him.

Interreges were appointed under the republic for holding the comitia for the

election of the consuls, when the consuls, through civil commotions or other causes, had been unable to do so in their year of office. Each held the office for only five days, as under the kings. The comitia were hardly ever held by the first interrex; more usually by the second or third; but in one instance we read of an eleventh, and in another of a fourteenth interrex. The interreges under the republic, at least from *b. c.* 482, were elected by the senate from the whole body, and were not confined to the decem priimi or ten chief senators, as under the kings. Plebeians, however, were not admissible to this office; and consequently, when plebeians were admitted into the senate, the patrician senators met without the plebeian members to elect an interrex. For this reason, as well as on account of the influence which the interrex exerted in the election of the magistrates, we find that the tribunes of the plebs were strongly opposed to the appointment of an interrex. The interrex had *jurisdictio*.

Interreges continued to be appointed occasionally till the time of the second Punic war, but after that time we read of no interrex, till the senate, by command of Sulla, created an interrex to hold the comitia for his election as dictator, *b. c.* 82. In *b. c.* 55 another interrex was appointed, to hold the comitia in which Pompey and Crassus were elected consuls; and we also read of interreges in *b. c.* 53 and 52, in the latter of which years an interrex held the comitia in which Pompey was appointed sole consul.

ISTHμία (*Ἰσθμία*), the Isthmian games, one of the four great national festivals of the Greeks. This festival derived its name from the Corinthian isthmus, where it was held. Subsequent to the age of Theseus the Isthmia were celebrated in honour of Poseidon; and this innovation is ascribed to Theseus himself. The celebration of the Isthmia was conducted by the Corinthians, but Theseus had reserved for his Athenians some honourable distinctions: those Athenians who attended the Isthmia sailed across the Saronic gulf in a sacred vessel (*ἁγία*), and an honorary place (*προεδρία*), as large as the sail of their

vessel, was assigned to them during the celebration of the games. In times of war between the two states a sacred truce was concluded, and the Athenians were invited to attend at the solemnities. These games were celebrated regularly every other year, in the first and third years of each Olympiad. After the fall of Corinth, in 146 *b. c.*, the Sicyonians were honoured with the privilege of conducting the Isthmian games; but when the town of Corinth was rebuilt by Julius Caesar, the right of conducting the solemnities was restored to the Corinthians.

The season of the Isthmian solemnities was, like that of all the great national festivals, distinguished by general rejoicings and feasting. The contests and games of the Isthmia were the same as those at Olympia, and embraced all the varieties of athletic performances, such as wrestling, the pancratium, together with horse and chariot racing. Musical and poetical contests were likewise carried on, and in the latter women were also allowed to take part.

The prize of a victor in the Isthmian games consisted at first of a garland of pine-leaves, and afterwards of a wreath of ivy. Simple as such a reward was, a victor in these games gained the greatest distinction and honour among his countrymen; and a victory not only rendered the individual who obtained it a subject of admiration, but shed lustre over his family, and the whole town or community to which he belonged. Hence Solon established by a law, that every Athenian who gained the victory at the Isthmian games should receive from the public treasury a reward of one hundred drachmae. His victory was generally celebrated in lofty odes, called *Epinikia*, or triumphal odes, of which we still possess some beautiful specimens among the poems of Pindar.

JUDEX, JUDICIUM. A Roman magistratus generally did not investigate the facts in dispute in such matters as were brought before him: he appointed a *judex* for that purpose, and gave him instructions. [Actio.] Accordingly, the whole of civil procedure was expressed by the two phrases *Jus* and *Judicium*, of which the former comprehended all that took place before the



magistratus (*in jure*), and the latter all that took place before the judex (*in judicio*).

In many cases a single judex was appointed: in others, several were appointed, and they seem to have been sometimes called recuperatores, as opposed to the single judex. Under certain circumstances the judex was called arbiter: thus judex and arbiter are named together in the Twelve Tables.

A judex when appointed was bound to discharge the functions of the office, unless he had some valid excuse (*excusatio*). There were certain seasons of the year when legal business was done at Rome, and at these times the services of the judices were required. These legal terms were regulated according to the seasons, so that there were periods of vacation.

When the judex was appointed, the proceedings *in jure* or before the praetor were terminated. The parties appeared before the judex on the third day (*comperendinatio*), unless the praetor had deferred the judicium for some sufficient reason. The judex was generally aided by advisers (*jurisconsulti*) learned in the law, who were said *in consilio adesse*; but the judex alone was empowered to give judgment. The matter was first briefly stated to the judex (*causae coniectio, collectio*), and the advocates of each party supported his cause in a speech. Witnesses were produced on both sides, and examined orally: the witnesses on one side were also cross-examined by the other.

After all the evidence was given and the advocates had finished, the judex gave sentence: if there were several judices, a majority decided. If the matter was one of difficulty, the hearing might be adjourned as often as was necessary (*ampliatio*); and if the judex could not come to a satisfactory conclusion, he might declare this upon oath, and so release himself from the difficulty. This was done by the form of words *non liquere* (N.L.). The sentence was pronounced orally, and was sometimes first written on a tablet. If the defendant did not make his appearance after being duly summoned, judgment might be given against him.

According to Cicero, all judicia had for their object, either the settlement of disputes between individuals (*controversiae*), or the punishment of crimes (*maleficia*). This refers to a division of judicia, which appears in the jurists, into *judicia publica* and *judicia privata*. The former, the *judicia publica*, succeeded to the *judicia populi* of the early republican period: the latter were so called because in them the populus acted as judices. Originally the kings presided in all criminal cases, and the consuls succeeded to their authority. But after the passing of the Lex Valeria (B.C. 507), which gave an appeal to the populus (that is, the comitia curiata) from the magistratus, the consul could not sit in judgment on the caput of a Roman citizen, but such cases were tried in the comitia, or persons were appointed to preside at such inquiries, who were accordingly called *Quaestitores* or *Quaestores parricidii* or *rerum capitalium*. In course of time, as such cases became of more frequent occurrence, such quaestiones were made perpetual, that is, particular magistrates were appointed for the purpose. It was eventually determined, that while the *praetor urbanus* and *peregrinus* should continue to exercise their usual jurisdictions, the other praetors should preside at public trials. In such trials any person might be an accuser (*accusator*). The praetor generally presided as quaesitor, assisted by a judex quaestionis, and a body of judices called his *consilium*. The judices were generally chosen by lot out of those who were qualified to act; but in some cases the accuser and the accused (*reus*) had the privilege of choosing (*edere*) a certain number of judices out of a large number, who were thence called *Edictii*. Both the accuser and the reus had the privilege of rejecting or challenging (*rejicere*) such judices as they did not like. In many cases a lex was passed for the purpose of regulating the mode of procedure.

The judices voted by ballot, at least generally, and a majority determined the acquittal or condemnation of the accused. Each judex was provided with three tablets (*tabulae*), on one of which was marked *A, Absolvo*; on a second *C, Condemno*; and

on a third N. L., *Non liquet*. The judices voted by placing one of these tablets in the urns, which were then examined for the purpose of ascertaining the votes. It was the duty of the magistratus to pronounce the sentence of the judices; in the case of condemnation, to adjudge the legal penalty; of acquittal, to declare him acquitted; and of doubt, to declare that the matter must be further investigated (*amplius cognoscendum*).

A *judicium populi*, properly so called, was one in which the case was tried in the comitia curiata, but afterwards in the comitia centuriata and tributa. The accuser had to be a magistratus, who commenced it by declaring in a contio that he would on a certain day accuse a certain person, whom he named, of some offence, which he also specified. This was expressed by the phrase *diem dicere*. If the offender held any high office, it was necessary to wait till his time of service had expired, before proceedings could be thus commenced against him. The accused was required to give security for his appearance on the day of trial; the security was called *vades* in a causa capitalis, and *praedes* when the penalty for the alleged offence was pecuniary. If such security was not given, the accused was kept in confinement. If nothing prevented the inquiry from taking place at the time fixed for it, the trial proceeded, and the accuser had to prove his case by evidence. The investigation of the facts was called *inquisitio* with reference to the proposed penalty: accordingly, the phrases *pecunia, capite* or *capitis inquirere*, are used. When the investigation was concluded, the magistratus promulgated a rogatio, which comprehended the charge and the punishment or fine. It was a rule of law that a fine should not be imposed together with another punishment in the same rogatio. The rogatio was made public during three nundinae, like any other lex, and proposed at the comitia for adoption or rejection. The accused sometimes withdrew into exile before the votes were taken; or he might make his defence.

The offences which were the chief subject of *judicia populi* and publica were ma-

jestas, adulteria and stupra, parricidium, falsum, vis publica and privata, peculatus, repetundae, ambitus.

With the passing of special enactments for the punishment of particular offences, was introduced the practice of forming a body of judices for the trial of such offences as the enactments were directed against. The *Album Judicum* was the body out of which judices were to be chosen. It is not known what was the number of the body so constituted, but it has been conjectured that the number was 350, and that ten were chosen from each tribe, and thus the origin of the phrase *Decuriae Judicum* is explained. It is easy to conceive that the *judicia populi*, properly so called, would be less frequent, as special leges were framed for particular offences, the circumstances of which could be better investigated by a smaller body of judices than by the assembled people. The Lex Servilia (B. C. 101) enacted that the judices should not be under thirty nor above sixty years of age, that the accuser and accused should severally propose one hundred judices, and that each might reject fifty from the list of the other, so that one hundred would remain for the trial. Up to B. C. 122 the judices were always senators, but in this year the Sempronia Lex of C. Gracchus took the judicia from the senators and gave them to the equites. This state of things lasted nearly fifty years, till Sulla (B. C. 80) restored the judicia to the senate, and excluded the equites from the *album judicum*. A Lex Aurelia (B. C. 70) enacted that the judices should be chosen from the three classes — of senators, equites, and tribuni aerarii; and accordingly the judicia were then said to be divided between the senate and the equites. The tribuni aerarii were taken from the rest of the citizens, and were, or ought to have been, persons of some property. Thus the three *decuriae* of judices were formed; and it was either in consequence of the Lex Aurelia or some other lex that, instead of one urn for all the tablets, the *decuriae* had severally their balloting urn, so that the votes of the three classes were known. It is not known if

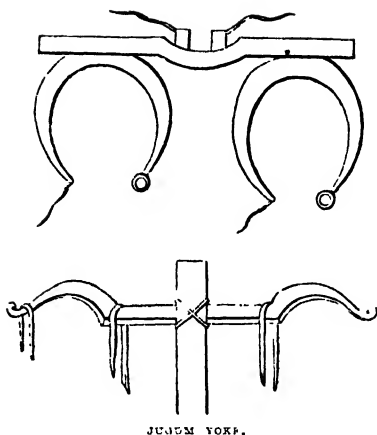
the *Lex Aurelia* determined the number of judices in any given case. The *Lex Pompeia de Vi*, and *De Ambitu* (n.c. 52) determined that eighty judices were to be selected by lot, out of whom the accuser and the accused might reject thirty. In the case of Clodius, in the matter of the *Bona Dea*, there were fifty-six judices. It is conjectured that the number fixed for a given case, by the *Lex Aurelia*, was seventy judices.

Augustus added to the existing three *decuriae judicum* a fourth *decuria*, called that of the *Ducenarii*, who had a lower pecuniary qualification, and only decided in smaller matters. Caligula added a fifth *decuria*, in order to diminish the labours of the judices.

**JUDGES**, Greek [*ΔΙΚΑΣΤΕΣ*], Roman [*JUDEX*].

**JUGERUM**, a Roman measure of surface, 240 feet in length and 120 in breadth, containing therefore 28,800 square feet. It was the double of the *Actus Quadratus*, and from this circumstance, according to some writers, it derived its name. [*ACTUS.*] The uncial division [*AS*] was applied to the *jugerum*, its smallest part being the *scrupulum* of 10 feet square, = 100 square feet. Thus the *jugerum* contained 288 *scrupula*. The *jugerum* was the common measure of land among the Romans. Two *jugera* formed an *heredium*, a hundred *heredia* a *centuria*, and four *centuriae* a *saltus*. These divisions were derived from the original assignment of landed property, in which two *jugera* were given to each citizen as heritable property.

**JUGUM** (ζυγός, ζυγόν), signified in general that which joined two things together, such as the transverse beam which united the upright posts of a loom, the cross-bar of a lyre, a scale-beam, &c., but it denoted more especially the yoke by which ploughs and carriages were drawn. The following woodcut shows two examples of the yoke: the upper one is provided with two collars, the lower one with excavations cut in the yoke, in order to give more ease and freedom to the animals. The latter figure shows the method of tying the yoke to the pole (*temo, ῥυμός*) by means of a leathern strap.



The word *jugum* is often used to signify slavery, or the condition in which men are compelled, against their will, like oxen or horses, to labour for others. Hence, to express symbolically the subjugation of conquered nations, the Romans made their captives pass under a yoke (*sub jugum mittere*), which, however, was not made like the yoke used in drawing carriages or ploughs, but consisted of a spear supported transversely by two others placed upright.

**JURIS'DICTIO**, signifies generally the authority of the magistrate "*qui jus dicit*," and is mostly applied to the authority of the praetor in civil cases, such as the giving of the formula in an actio and the appointment of a judex. [*ACTIO.*]

**JUS**. The law peculiar to the Roman state is sometimes called *Jus Civile Romanorum*, but more frequently *Jus Civile* only. The *Jus Quiritium* is equivalent to the *Jus Civile Romanorum*. The *jus civile* of the Romans is divisible into two parts, *jus civile* in the narrower sense, and *jus pontificium*, or the law of religion. This opposition is sometimes expressed by the words *Jus* and *Fus*. The law of religion, or the *Jus Pontificium*, was under the control of the pontifices, who in fact originally had the control of the whole mass of the law; and it was only after the separation of the *jus civile*

in its wider sense into the two parts of the jus civile, in its narrower sense, and the jus pontificium, that each part had its proper and peculiar limits. Still, even after the separation, there was a mutual relation between these two branches of law; for instance, an adrogatio was not valid by the jus civile unless it was valid by the jus pontificium. Again, jus pontificium, in its wider sense, as the law of religion, had its subdivisions, as into jus augurum, pontificium, &c.

JUS CIVILE. [JUS.]

JUS LA'TII. [CIVITAS; LATINITAS.]

JUS PONTIFICIUM. [JUS.]

JUS QUIRITIUM. [JUS.]

JUSTITIUM. [FUNUS, p. 187, a.]

SEE C.

L.

LA'BARUM. [SIGNA MILITARIA.]

LACERNA (*μανδύας, μανδύη*). a cloak worn by the Romans over the toga. It differed from the paenula in being an open garment like the Greek pallium, and fastened on the right shoulder by means of a buckle (*fibula*), whereas the paenula was what is called a *vestimentum clausum* with an opening for the head. The Lacerna appears to have been commonly used in the army. In the time of Cicero it was not usually worn in the city, but it soon afterwards became quite common at Rome.

The lacerna was sometimes thrown over the head for the purpose of concealment; but a *cucullus* or cowl was generally used for that purpose, which appears to have been frequently attached to the lacerna, and to have formed a part of the dress.

LACI'NIAE, the angular extremities of the toga, one of which was brought round over the left shoulder. It was generally tucked into the girdle, but sometimes was allowed to hang down loose.

LACO'NICUM. [BALNEUM, p. 54.]

LACU'NAR. [DOMUS, p. 144, a.]

LAENA (*χλαῖνα*), a woollen cloak, the cloth of which was twice the ordinary thickness, shaggy upon both sides, and worn

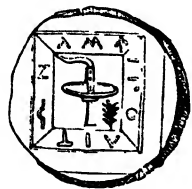
over the pallium or the toga for the sake of warmth.

In later times the laena seems, to a certain extent, to have been worn as a substitute for the toga.

LAMPADEPHO'RIA (*λαμπαδηφορία*), torch-bearing, LAMPAEDROMIA (*λαμπαδρομία*), torch-race, and often simply LAMPAS (*λαμπάς*), was a game common throughout Greece.

At Athens we know of five celebrations of this game: one to Prometheus at the Prometheia, a second to Athena at the Panathenaea, a third to Hephaestos at the Hephaestea, a fourth to Pan, and a fifth to the Thracian Artemis or Bendis. The three former are of unknown antiquity; the fourth was introduced soon after the battle of Marathon; the last in the time of Socrates.

The race was usually run on foot, horses being first used in the time of Socrates; sometimes also at night. The preparation for it was a principal branch of the *Gymnasiarchia*, so much so indeed in later times, that *Lampalarchia* (*λαμπαδαρχία*), seems to have been pretty much equivalent to the *Gymnasiarchia*. The gymnasiarch had to provide the lampas, which was a candlestick with a kind of shield set at the bottom of the socket, so as to shelter the flame of the candle; as is seen in the following woodcut, taken from a coin. He had also to provide for the training of the runners, which was of no slight consequence, for the race was evidently a severe one, with other expenses, which on the whole were very heavy, so that Isacus classes this office with the *choregia* and *trierarchia*, and reckons that it had cost him 12 minae.



LAMPAS. {LAMPADEPHORIA.}

LAMPS. [LACERNA.]

LA'NCEA. [HASTA.]

LANISTA. [GLADIATORES.]

LANX, a large dish, made of silver or some other metal, and sometimes embossed, used at splendid entertainments to hold

meat or fruit; and consequently at sacrifices and funeral banquets.

LA'QUEAR. [DOMUS, p. 144, a.]

LARENTA'LIA, sometimes written LARENTINA'LIA and LAURENTA'LIA, a Roman festival in honour of Acca Larentia, the wife of Faustulus and the nurse of Romulus and Remus. It was celebrated in December, on the 10th before the calends of January.

LARGI'TIO. [AMBITUS.]

LATICLA'VII. [CLAVUS.]

LATI'NAE FE'RIAE. [FERIAE.]

LATINITAS, LA'TIUM, JU'S LA'TII. All these expressions are used to signify a certain status intermediate between that of cives and peregrini. Before the passing of the Lex Julia de Civitate (b. c. 90) the above expressions denoted a certain nationality, and as part of it a certain legal status with reference to Rome; but after the passing of that lex, these expressions denoted only a certain status, and had no reference to any national distinction. About the year a. c. 89, a Lex Pompeia gave the jus Latii to all the Transpadani, and consequently the privilege of obtaining the Roman civitas by having filled a magistratus in their own cities. To denote the status of these Transpadani, the word Latinitas was used, which since the passing of the Lex Julia had lost its proper signification; and this was the origin of that Latinitas which thenceforth existed to the time of Justinian. This new Latinitas or jus Latii was given to whole towns and countries; as, for instance, by Vespasian to the whole of Spain.

It is not certain wherein this new Latinitas differed from that Latinitas which was the characteristic of the Latini before the passing of the Lex Julia. It is, however, clear that all the old Latini had not the same right with respect to Rome; and that they could acquire the civitas on easier terms than those by which the new Latinitas was acquired.

LATRU'NCULI (παισσοί, ψήφοι) draughts. The invention of a game resembling draughts was attributed by the Greeks to Palamedes; and it is mentioned by Homer. There were two sets of men, one set being black, the other white or red.

Being intended to represent a miniature combat between two armies, they were called soldiers (*milites*), foes (*hostes*), and marauders (*latrones*, dim. *latrunculi*); also *calculi*, because stones were often employed for the purpose. The Romans often had twelve lines on the draught-board, whence the game so played was called *duodecim scripta*.

LAUDA'TIO. [FUNUS, p. 184, b.]

LAURENTA'LIA. [LARENTALIA.]

LAWS. [LEX.]

LECTI'CA (κλίνη, κλινίδιον, or φορεῖον), was a kind of couch or litter, in which persons, in a lying position, were carried from one place to another. They were used for carrying the dead [FUNUS] as well as the living. The Greek lectica consisted of a bed or mattress, and a pillow to support the head, placed upon a kind of bedstead or couch. It had a roof, consisting of the skin of an ox, extending over the couch and resting on four posts. The sides of this lectica were covered with curtains. In the republican period it appears to have been chiefly used by women, and by men only when they were in ill health. When this kind of lectica was introduced among the Romans, it was chiefly used in travelling, and very seldom in Rome itself. But towards the end of the republic, and under the empire, it was commonly used in the city, and was fitted up in the most splendid manner. Instead of curtains, it was frequently closed on the sides with windows made of transparent stone (*lapis specularis*), and was provided with a pillow and bed. When standing, it rested on four feet, generally made of wood. Persons were carried in a lectica by slaves (*lecticarii*), by means of poles (*asseres*) attached to it, but not fixed, so that they might easily be taken off when necessary. The number of lecticarii employed in carrying one lectica varied according to its size, and the display of wealth which a person might wish to make. The ordinary number was probably two; but it varied from two to eight, and the lectica is called *hexaphoron* or *octophoron*, accordingly as it was carried by six or eight persons.

LECTISTERNIUM. Sacrifices being

of the nature of feasts, the Greeks and Romans, on occasion of extraordinary solemnities, placed images of the gods reclining on couches, with tables and viands before them, as if they were really partaking of the things offered in sacrifice. This ceremony was called a *lectisternium*.

LECTUS (λέχος, κλίνη, εἰρή), a bed. The complete bed (εἰρή) of a wealthy Greek in later times generally consisted of the following parts: — κλίνη, ἐπίτονοι, τυλεῖον or κνέφαλον, προσκεφάλειον, and στρώματα.

The κλίνη is, properly speaking, merely the bedstead, and seems to have consisted only of posts fitted into one another and resting upon four feet. At the head part alone there was a board (ἀνέκλιτρον or ἐπίκλιτρον) to support the pillow and prevent its falling out. Sometimes, however, the bottom part of a bedstead was likewise protected by a board, so that in this case a Greek bedstead resembled what we call a French bedstead.

The bedstead was provided with girths (τόνοι, ἐπίτονοι, κεῖρα) on which the bed or mattress (κνέφαλον, τυλεῖον, κινῶς, or τύλη) rested. The cover or ticking of a mattress was made of linen or woollen cloth, or of leather, and the usual material with which it was filled was either wool or dried weeds. At the head part of the bed, and supported by the ἐπίκλιτρον, lay a round pillow (προσκεφάλειον) to support the head.

The bed-covers (στρώματα) were generally made of cloth, which was very thick and woolly, either on one or on both sides.

The beds of the Romans (*lecti cubiculares*) in the earlier periods of the republic were probably of the same description as those used in Greece; but towards the end of the republic and during the empire, the richness and magnificence of the beds of the wealthy Romans far surpassed every thing we find described in Greece. The bedstead was generally rather high, so that persons entered the bed (*scandere, ascendere*) by means of steps placed beside it (*scamnum*). It was sometimes made of metal, and sometimes of costly kinds of wood, or veneered with tortoise-shell or ivory; its feet (*fulcra*) were frequently of silver or gold. The bed or mattress (*cul-*

*cita* and *torus*) rested upon girths or strings (*restes, fasciae, institae, or funes*), which connected the two horizontal side-posts of the bed. In beds destined for two persons, the two sides are distinguished by different names; the side at which persons entered was open, and bore the name *sponda*; the other side, which was protected by a board, was called *pluteus*. The two sides of such a bed are also distinguished by the names *torus exterior* and *torus interior*, or *sponda exterior* and *sponda interior*; and from these expressions it is not improbable that such lecti had two beds or mattresses, one for each person. Mattresses were in the earlier times filled with dry herbs or straw, and such beds continued to be used by the poor. But in subsequent times wool, and, at a still later period, feathers, were used by the wealthy for the beds as well as the pillows. The cloth or ticking (*operimentum* or *involucrum*) with which the beds or mattresses were covered, was called *toral*, *torale*, *lin-teum*, or *segestre*. The blankets or counterpanes (*vestes stragulae, stragula, peristromata, peripetasmata*) were in the houses of wealthy Romans of the most costly description, and generally of a purple colour, and embroidered with beautiful figures in gold. Covers of this sort were called *peripetasmata Attalica*, because they were said to have been first used at the court of Attalus. The pillows were likewise covered with magnificent casings.

The *lectus genialis* or *adversus* was the bridal bed, which stood in the atrium, opposite the janua, whence it derived the epithet *adversus*. It was generally high, with steps by its side, and in later times beautifully adorned.

Respecting the *lectus funebris* see *Fusus*, p. 184, a. An account of the disposition of the couches used at entertainments is given under *TRICLINIUM*.

LEGATIO L'BERA. [LEGATUS, p. 215, a.]

LEGATUS, from *lego*, a person commissioned or deputed to do certain things. They may be divided into three classes: — 1. Legati or ambassadors sent to Rome by foreign nations; 2. Legati or ambassadors sent from Rome to foreign nations and into

the provinces; 3. Legati who accompanied the Roman generals into the field, or the proconsuls and praetors into the provinces.

1. Foreign legati at Rome, from whatever country they came, had to go to the temple of Saturn, and deposit their names with the quaestors. Previous to their admission into the city, foreign ambassadors seem to have been obliged to give notice from what nation they came and for what purpose; for several instances are mentioned, in which ambassadors were prohibited from entering the city, especially in case of a war between Rome and the state from which they came. In such cases the ambassadors were either not heard at all, and obliged to quit Italy, or an audience was given to them by the senate (*senatus legatis datur*) outside the city, in the temple of Bellona. This was evidently a sign of mistrust, but the ambassadors were nevertheless treated as public guests, and some public villa outside the city was sometimes assigned for their reception. In other cases, however, as soon as the report of the landing of foreign ambassadors on the coast of Italy was brought to Rome, especially if they were persons of great distinction, or if they came from an ally of the Roman people, some one of the inferior magistrates, or a legatus of a consul, was despatched by the senate to receive, and conduct them to the city at the expense of the republic. When they were introduced into the senate by the praetor or consul, they first explained what they had to communicate, and then the praetor invited the senators to put their questions to the ambassadors. The whole transaction was carried on by interpreters, and in the Latin language. [INTERPRES.] After the ambassadors had thus been examined, they were requested to leave the assembly of the senate, who now began to discuss the subject brought before them. The result was communicated to the ambassadors by the praetor. In some cases ambassadors not only received rich presents on their departure, but were at the command of the senate conducted by a magistrate, and at the public expense, to the frontier of Italy, and even further. By the Lex Gabinia it was decreed, that

from the 1st of February to the 1st of March, the senate should every day give audience to foreign ambassadors. There was a place on the right-hand side of the senate-house, called *Græcostasis*, in which foreign ambassadors waited.

All ambassadors, whencesoever they came, were considered by the Romans throughout the whole period of their existence as sacred and inviolable.

2. Legati to foreign nations in the name of the Roman republic were always sent by the senate; and to be appointed to such a mission was considered a great honour, which was conferred only on men of high rank or eminence: for a Roman ambassador had the powers of a magistrate and the venerable character of a priest. If a Roman during the performance of his mission as ambassador died or was killed, his memory was honoured by the republic with a public sepulchre and a statue in the Rostra. The expenses during the journey of an ambassador were, of course, paid by the republic; and when he travelled through a province, the provincials had to supply him with every thing he wanted.

3. The third class of legati, to whom the name of ambassadors cannot be applied, were persons who accompanied the Roman generals on their expeditions, and in later times the governors of provinces also. They are mentioned at a very early period as serving along with the tribunes, under the consuls. They were nominated (*legabantur*) by the consul or the dictator under whom they served, but the sanction of the senate was an essential point, without which no one could be legally considered a legatus. The persons appointed to this office were usually men of great military talents, and it was their duty to advise and assist their superior in all his undertakings, and to act in his stead both in civil and military affairs. The legati were thus always men in whom the consul placed great confidence, and were frequently his friends or relations; but they had no power independent of the command of their general. Their number varied according to the greatness or importance of the war, or the extent of the province: three is the smallest number that we

know of, but Pompey, when in Asia, had fifteen legati. Whenever the consuls were absent from the army, or when a proconsul left his province, the legati or one of them took his place, and then had the insignia as well as the power of his superior. He was in this case called *legatus pro praetore*, and hence, we sometimes read that a man governed a province as *legatus* without any mention being made of the proconsul whose vicegerent he was. During the latter period of the republic, it sometimes happened that a consul carried on a war, or a proconsul governed his province, through his legati, while he himself remained at Rome, or conducted some other more urgent affairs.

When the provinces were divided at the time of the empire [PROVINCE], those of the Roman people were governed by men who had been either consuls or praetors, and the former were always accompanied by three legati, the latter by one. The provinces of the emperor, who was himself the proconsul, were governed by persons whom the emperor himself appointed, and who had been consuls or praetors, or were at least senators. These vicegerents of the emperor were called *legati augusti pro praetore*, *legati praetorii*, *legati consulares*, or simply *legati*, and they, like the governors of the provinces of the Roman people, had one or three legati as their assistants.

During the latter period of the republic it had become customary for senators to obtain from the senate the permission to travel through or stay in any province at the expense of the provincials, merely for the purpose of managing and conducting their own personal affairs. There was no restraint as to the length of time the senators were allowed to avail themselves of this privilege, which was a heavy burden upon the provincials. This mode of sojourning in a province was called *legatio libera*, because those who availed themselves of it enjoyed all the privileges of a public *legatus* or ambassador, without having any of his duties to perform. At the time of Cicero the privilege of *legatio libera* was abused to a very great extent. Cicero, therefore, in his consulship (a. c. 63) endeavoured to put an end to it, but, owing to the opposi-

tion of a tribune, he only succeeded in limiting the time of its duration to one year. Julius Caesar afterwards extended the time during which a senator might avail himself of the *legatio libera* to five years.

LE'GIO. [EXERCITUS.]

LEITU'RGIA (λεiturγία, from λείτων, Ion. λήϊτον, i. e. δημόσιον, or, according to others, πρῶτανείον), a liturgy, is the name of certain personal services which, at Athens, every citizen, who possessed a certain amount of property, had to perform towards the state. These personal services, which in all cases were connected with considerable expenses, were at first a natural consequence of the greater political privileges enjoyed by the wealthy, who, in return, had also to perform heavier duties towards the republic; but when the Athenian democracy was at its height, the original character of these liturgies became changed, for, as every citizen now enjoyed the same rights and privileges as the wealthiest, they were simply a tax upon property connected with personal labour and exertion.

All liturgies may be divided into two classes, 1. ordinary or encyclic liturgies (ἐγκύκλιοι λεiturγίαι), and 2. extraordinary liturgies. The former were called encyclic, because they recurred every year at certain festive seasons, and comprised the *Choregia*, *Gymnasiarchia*, *Lampadarchia*, *Architheoria*, and *Hestiasis*. Every Athenian who possessed three talents and above, was subject to them, and they were undertaken in turns by the members of every tribe, who possessed the property qualification just mentioned, unless some one volunteered to undertake a liturgy for another person. But the law did not allow any one to be compelled to undertake more than one liturgy at a time, and he who had in one year performed a liturgy, was free for the next, so that legally a person had to perform a liturgy only every other year. Those whose turn it was to undertake any of the ordinary liturgies, were always appointed by their own tribe.

The persons who were exempt from all kinds of liturgies were the nine archons, heiresses, and orphans until after the commencement of the second year of their coming of age. Sometimes the exemption



from liturgies (ἀρετέα) was granted to persons for especial merits towards the republic.

The only kind of extraordinary liturgy to which the name is properly applied, is the *trierarchia* (τριεραρχία); in the earlier times, however, the service in the armies was in reality no more than an extraordinary liturgy. [See *EISPHORA* and *TRIERARCHIA*.] In later times, during and after the Peloponnesian war, when the expenses of a liturgy were found too heavy for one person, we find that in many instances two persons combined to defray its expenses. Such was the case with the *choragia* and the *trierarchy*.

**LEMURĀLIA** or **LEMURĪA**, a festival for the souls of the departed, which was celebrated at Rome every year in the month of May. It was said to have been instituted by Romulus to appease the spirit of Remus, whom he had slain, and to have been called originally *Remuria*. It was celebrated at night and in silence, and during three alternate days, that is, on the ninth, eleventh, and thirteenth of May. During this season the temples of the gods were closed, and it was thought unlucky for women to marry at this time and during the whole month of May, and those who ventured to marry were believed to die soon after, whence the proverb, *mensē Maio malae nubent*. Those who celebrated the *Lemuralia* walked barefooted, washed their hands three times, and threw black beans nine times behind their backs, believing by this ceremony to secure themselves against the *Lemures*. As regards the solemnities on each of the three days, we only know that on the second there were games in the circus in honour of Mars, and that on the third day the images of the thirty *Argei*, made of rushes, were thrown from the Pons Sublicius into the Tiber by the Vestal virgins [*ARGEI*]. On the same day there was a festival of the merchants, probably because on this day the temple of Mercury had been dedicated in the year 495 B. C.

**LENÆA.** [*DIONYSIA*.]

**LEX.** Of Roman *leges*, viewed with reference to the mode of enactment, there

were properly two kinds, *Leges Curiatae* and *Leges Centuriatae*. *Plebiscita* are improperly called *leges*, though they were laws, and in the course of time had the same effect as *leges*. [*PLEBISCITUM*.]

Originally the *leges curiatae* were the only *leges*, and they were passed by the *populus* in the *comitia curiata*. After the establishment of the *comitia centuriata*, the *comitia curiata* fell almost into disuse; but so long as the republic lasted, and even under Augustus, a shadow of the old constitution was preserved in the formal conferring of the *imperium* by a *lex curiata* only, and in the ceremony of *adrogation* being effected only in these *comitia*. [*ADROGATIO*.]

Those *leges*, properly so called, with which we are acquainted, were passed in the *comitia centuriata*, and were proposed (*rogabantur*) by a magistratus of senatorial rank, after the senate had approved of them by a *decretum*. Such a *lex* was also designated by the name *Populi Scitum*.

The word *rogatio* (from the verb *rogo*) properly means any measure proposed to the legislative body, and therefore is equally applicable to a proposed *lex* and a proposed *plebiscitum*. It corresponds to our word *bill*, as opposed to *act*. When the measure was passed, it became a *lex* or *plebiscitum*; though *rogationes*, after they had become laws, were sometimes, though improperly, called *rogationes*. A *rogatio* began with the words *velitis, jubeatis*, &c., and ended with the words *ita vos Quirites rogo*. The corresponding expression of assent to the *rogatio* on the part of the sovereign assembly was *uti rogas*. The phrases for proposing a law are *rogare legem, legem ferre*, and *rogationem promulgare*; the phrase *rogationem accipere* applies to the enacting body. The terms relating to legislation are thus explained by Ulpian the jurist—"A *lex* is said either *rogari* or *ferri*; it is said *abrogari*, when it is repealed; it is said *derogari*, when a part is repealed; it is said *subrogari*, when some addition is made to it; and it is said *obrogari*, when some part of it is changed."

A *privilegium* is an enactment that had for its object a single person, which is in-

dictated by the form of the word (*privilegium*) *privae res*, being the same as *singulae res*. The word *privilegium* did not convey any notion of the character of the legislative measures; it might be beneficial to the party to whom it referred, or it might not. Under the empire, the word is used in the sense of a special grant proceeding from the imperial favour.

The title of a *lex* was generally derived from the gentile name of the magistratus who proposed it, as the *Lex Hortensia* from the dictator Hortensius. Sometimes the *lex* took its name from the two consuls or other magistrates, as the *Acilia Calpurnia*, *Aelia* or *Aelia Sentia*, *Papia* or *Papia Putea*, and others. It seems to have been the fashion to omit the word *et* between the two names, though instances occur in which it was used. A *lex* was also designated, with reference to its object, as the *Lex Cincia de Donis et Muneribus*, *Lex Furia Testamentaria*, *Lex Julia Municipalis*, and many others. *Leges* which related to a common object, were often designated by a collective name, as *Leges Agrariae*, *Judiciariae*, and others. A *lex* sometimes took its name from the chief contents of its first chapter, as *Lex Julia de Maritandis Ordinibus*. Sometimes a *lex* comprised very various provisions, relating to matters essentially different, and in that case it was called *Lex Satura*.

The number of *leges* was greatly increased in the later part of the republican period, and Julius Caesar is said to have contemplated a revision of the whole body. Under him and Augustus numerous enactments were passed, which are known under the general name of *Juliae Leges*. It is often stated that no *leges*, properly so called, or *plebiscita*, were passed after the time of Augustus; but this is a mistake. Though the voting might be a mere form, still the form was kept. Besides, various *leges* are mentioned as having been passed under the Empire, such as the *Lex Junia* under Tiberius, the *Lex Visellia*, the *Lex Mamilia* under Caligula, and a *Lex Claudia* on the tutela of women. It does not appear when the ancient forms of legislation were laid aside.

A particular enactment is always referred to by its name. The following is a list of the principal *leges*, properly so called; but the list includes also various *plebiscita* and *privilegia*:—

ACILIA. [REPETUNDÆ.]

ACILIA CALPURNIA or CALPURNIA. [AMBITUS.]

AEBUTIA, of uncertain date, which with two *Juliae Leges* put an end to the *Legis Actiones*, except in certain cases.

This or another *lex* of the same name, prohibited the proposer of a *lex*, which created any office or power (*curatio ac potestas*), from having such office or power, and even excluded his collegae, cognati, and affines.

ÆLIA. This *lex* and a *Fufia Lex*, passed about the end of the sixth century of the city, gave to all the magistrates the obnunciatio, or power of preventing or dissolving the comitia, by observing the omens and declaring them to be unfavourable.

ÆLIA SENTIA, passed in the time of Augustus (about A. D. 9). This *lex* contained various provisions as to the manumission of slaves.

ÆMILIA. A *lex* passed in the dictatorship of Mamerus Aemilius (B. C. 433), by which the censors were elected for a year and a half, instead of a whole lustrum. After this *lex* they had accordingly only a year and a half allowed them for holding the census and letting out the public works to farm.

ÆMILIA BÆBIA. [CORNELIA BÆBIA.]

ÆMILIA [LEGES SUMTUARIAE.]

AGRA'RIÆ, the name of laws which had relation to the *ager publicus*. [AGER PUBLICUS.] The most important of these are mentioned under the names of their proposers. [APPULEIA; CASSIA; CORNELIA; FLAMINIA; FLAVIA; JULIA; LICINIA; SEMPRONIA; SERVILIA; THORIA.]

A'MBITUS. [AMBITUS.]

ANNA'LIS or V'LLIA, proposed by L. Villius Tapulus in B. C. 179, fixed the age at which a Roman citizen might become a candidate for the higher magistracies. It appears that until this law was

passed, any office might be enjoyed by a citizen after completing his twenty-seventh year. The Lex Annalis fixed 31 as the age for the quaestorship, 37 for the aedileship, 40 for the praetorship, and 43 for the consulship.

AN'TIA. [SUMTUARIAE LEGES.]

ANTONIAE, the name of various enactments proposed or passed by the influence of M. Antonius, after the death of the dictator J. Caesar.

APPULEIA AGRA'RIA, proposed by the tribune L. Appuleius Saturninus, B. C. 101.

APPULEIA FRUMENTARIA, proposed about the same time by the same tribune.

APPULEIA MAJESTATIS. [MAJESTAS.]

ATERNIA TARPEIA, B. C. 441. This lex empowered all magistrates to fine persons who resisted their authority; but it fixed the highest fine at two sheep and thirty cows, or two cows and thirty sheep, for the authorities vary in this.

ATIA DE SACERDOTIIS (B. C. 63), proposed by the tribune T. Atius Labienus, repealed the Lex Cornelia de Sacerdotiis.

ATINIA, of uncertain date, was a plebiscitum which gave the rank of senator to a tribune. This measure probably originated with C. Atinius, who was tribune B. C. 130.

AUFUDIA. [AMBITUS.]

AURELIA (B. C. 70), enacted that the judges should be chosen from the senators, equites, and tribuniciarii. [JUDEX, p. 209, b.]

BAEBIA (B. C. 192 or 180), enacted that four praetors and six praetors should be chosen alternately; but the law was not observed.

CAECILIA DE CENSO'RIBUS or CENSO'RIA (B. C. 54), proposed by Metellus Scipio, repealed a Clodia Lex (B. C. 58), which had prescribed certain regular forms of proceeding for the censors in exercising their functions as inspectors of mores, and had required the concurrence of both censors to inflict the nota censoria. When a senator had been already convicted before an ordinary court, the lex permitted

the censors to remove him from the senate in a summary way.

CAECILIA DE VECTIGA/LIBUS (B. C. 62), released lands and harbours in Italy from the payment of taxes and dues (*portoria*). The only vectigal remaining after the passing of this lex was the Vice-sima.

CAECILIA DI'DIA (B. C. 98) forbade the proposing of a Lex Satura, on the ground that the people might be compelled either to vote for something which they did not approve, or to reject something which they did approve, if it was proposed to them in this manner. This lex was not always operative.

CAELIA. [TABELLARIAE LEGES.]

CALPU'RNA DE A'MBITU. [AMBITUS.]

CALPU'RNA DE REPETUNDIS. [REPETUNDAE.]

CANULEIA (B. C. 445) established connubium between the patres and plebs, which had been taken away by the law of the Twelve Tables.

CASSIA (B. C. 104), proposed by the tribune L. Cassius Longinus, did not allow a person to remain a senator who had been convicted in a *judicium populi*, or whose imperium had been abrogated by the *populus*.

CASSIA empowered the dictator Caesar to add to the number of the patricii, to prevent their extinction.

CASSIA AGRA'RIA, proposed by the consul Sp. Cassius, B. C. 486. This is said to have been the first agrarian law. It enacted that of the land taken from the Hernicans, half should be given to the Latins, and half to the plebs, and likewise that part of the public land possessed by the patricians should be distributed among the plebeians. This law met with the most violent opposition, and appears not to have been carried. Cassius was accused of aiming at the sovereignty, and was put to death. [AGER PUBLICUS.]

CASSIA TABELLA'RIA. [LEGES TABELLARIAE.]

CASSIA TERE'NTIA FRUMENTARIA (B. C. 73) for the distribution of corn among the poor citizens and the purchasing of it.

**CINCIA DE DONIS ET MUNE-  
RIBUS**, a plebiscitum passed in the time of the tribune M. Cincius Alimentus (a. c. 204). It forbade a person to take anything for his pains in pleading a cause. In the time of Augustus, the Lex Cincia was confirmed by a senatus-consultum, and a penalty of four times the sum received was imposed on the advocate. The law was so far modified in the time of Claudius, that an advocate was allowed to receive ten sesteria; if he took any sum beyond that, he was liable to be prosecuted for repetundae. It appears that this permission was so far restricted in Trajan's time, that the fee could not be paid till the work was done.

**CLODIAE**, the name of various plebiscita, proposed by Clodius, when tribune, b. c. 59.

**CLODIA DE AUSPICIS** prevented the magistratus from dissolving the comitia tributa, by declaring that the auspices were unfavourable. This lex therefore repealed the Aelia and Fufia. It also enacted that a lex might be passed on the dies fasti. [**AFLIA LEX.**]

**CLODIA DE CENSORIBUS.** [**CAECILIA.**]

**CLODIA DE CIVIBUS ROMANIS INTER-  
TIS**, to the effect that "qui civem Romanum indemnatum interemisset, ei aqua et igni interdiceretur." It was in consequence of this lex that the interdiction was pronounced against Cicero, who considers the whole proceeding as a privilege.

**CLODIA FRUMENTARIA**, by which the corn, which had formerly been sold to the poor citizens at a low rate, was given.

**CLODIA DE SODALITATIBUS** or **DE COL-  
LEGIS** restored the Sodalitia, which had been abolished by a senatus-consultum of the year b. c. 80, and permitted the formation of new Sodalitia.

There were other so-called *Leges Clodiae*, which were however privilegia.

**CORNELIAE.** Various *leges* passed in the dictatorship of Sulla, and by his influence, are so called.

**AGRARIA**, by which many of the inhabitants of Etruria and Latium were deprived of the complete civitas, and retained only the commercium, and a large part of

their lands were made public, and given to military colonists.

**DE FALSIIS**, against those who forged testaments or other deeds, and against those who adulterated or counterfeited the public coin, whence Cicero calls it *testamentaria* and *nummaria*.

**JUDICIARIA.** [**JUDEX**, p. 209, b.]

**MAJESTATIS.** [**MAJESTAS.**]

**DE PROSCRIPTIONE ET PROSCRIPTIS.**  
[**PROSCRIPTIO.**]

**DE PARRICIDIO.** [**PARRICIDA.**]

**DE SACERDOTIIS.** [**SACERDOS.**]

**DE SICARIIS ET VENEFCIS**, contained provisions as to death or fire caused by *dolus malus*, and against persons going about armed with the intention of killing or thieving. The law not only provided for cases of poisoning, but contained provisions against those who made, sold, bought, possessed, or gave poison for the purpose of poisoning; also against a magistratus or senator who conspired in order that a person might be condemned in a *judicium publicum*, &c.

**UNCARIA** appears to have been a lex which lowered the rate of interest, and to have been passed about the same time with the *Leges Sumptuariae* of Sulla.

There were also *Leges Corneliae*, which were proposed by the tribune C. Cornelius about b. c. 67, and limited the edictal power by compelling the praetors *Jus dicere ex edictis suis perpetuis*.

Another lex of the same tribune enacted that no one *legibus solveretur*, unless such a measure was agreed on in a meeting of the senate at which two hundred members were present, and afterwards approved by the people; and it enacted that no tribune should put his veto on such a senatus-consultum.

There was also a Lex Cornelia concerning the wills of those Roman citizens who died in captivity (*apud hostes*).

**CORNELIA BAE'BIA DE AM-  
BITU**, proposed by the consuls P. Cornelius Cethegus and M. Baebius Tamphilus, b. c. 181. This law is sometimes, but erroneously, attributed to the consuls of the preceding year. L. Aemilius and Cn. Baebius. [**AMBITUS.**]

DI'DIA. [LEGES SUMTUARIAE.]  
DOMITIA DE SACERDOTIIS.  
[SACERDOS.]

DUILIA (B. C. 449), a plebiscitum proposed by the tribune Duilius, which enacted that whoever left the people without tribunes, or created a magistrate from whom there was no appeal (*provocatio*), should be scourged and beheaded.

DUILIA MAENIA, proposed by the tribunes Duilius and Maenius (B. C. 357), restored the old annual rate of interest (*unciarium fenus*), which had been fixed by the Twelve Tables. [FENUS.] The same tribunes carried a measure which was intended, in future, to prevent such unconstitutional proceedings as the enactment of a lex by the soldiers out of Rome, on the proposal of the consul.

FA'BIA DE PLA'GIO. [PLAGIUM.]

FALCI'DIA. [LEX VOCONIA.]

FA'NNIA. [LEGES SUMTUARIAE.]

FLAMINIA was an Agraria Lex for the distribution of lands in Picenum, proposed by the tribune C. Flaminius, in B. C. 228 according to Cicero, or in B. C. 232 according to Poybius. The latter date is the more probable.

FLA'VIA AGRA'RIA, B. C. 60, for the distribution of lands among Pompey's soldiers, proposed by the tribune L. Flavius, who committed the consul Caccilius Metellus to prison for opposing it.

FRUMENTA'RIAE, various leges were so called which had for their object the distribution of grain among the people, either at a low price or gratuitously. [APPULEIA; CASSIA TERENTIA; CLODIA; LIVIA; OCTAVIA; SEMPRONIA.]

FU'FIA DE RELIGIO'NE, B. C. 61, was a privilegium which related to the trial of Clodius.

FU'RIA or FU'SIA CANI'NIA limited the number of slaves to be manumitted by testament.

FU'RIA or FU'SIA TESTAMENTA'RIA, enacted that a testator should not give more than three-fourths of his property in legacies, thus securing one-fourth to the heirs.

GABI'NIA TABELLA'RIA. [LEGES TABELLARIAE.]

There were various Gabiniae Leges, some of which were privilegia, as that for conferring extraordinary power on Cn. Pompeius for conducting the war against the pirates.

A Gabinia Lex, B. C. 58, forbade all loans of money at Rome to legationes from foreign parts. The object of the lex was to prevent money being borrowed for the purpose of bribing the senators at Rome.

GELLIA CORNE'LIA, B. C. 72, which gave to Cn. Pompeius the extraordinary power of conferring the Roman civitas on Spaniards in Spain, with the advice of his consilium.

GENU'CIA, B. C. 341, forbade altogether the taking of interest for the use of money.

HIERO'NICA was not a lex properly so called. Before the Roman conquest of Sicily, the payment of the tenths of wine, oil, and other produce had been fixed by Hiero; and the Roman quaestors, in letting these tenths to farm, followed the practice which they found established.

HORATIAE ET VALE'RIAE.  
[LEGES VALE'RIAE.]

HORTENSIA DE PLEBISCITIS.  
[LEGES PUBLILIAE; PLEBISCITUM.]

Another Lex Hortensia enacted that the *nundinae*, which had hitherto been *feriae*, should be *dies fasti*. This was done for the purpose of accommodating the inhabitants of the country.

ICILIA, B. C. 456, by which the Aven-tinus was assigned to the plebs. This was the first instance of the *ager publicus* being assigned to the plebs.

Another Lex Icilia, proposed by the tribune Sp. Icilius, B. C. 470, had for its object to prevent all interruption to the tribunes while acting in the discharge of their duties. In some cases the penalty was death.

JU'LIAE. Most of the Juliae Leges were passed in the time of C. Julius Caesar and Augustus.

DE ADULTERIIS. [ADULTERIUM.]

AGRA'RIA, B. C. 59, in the consulship of Caesar, for distributing the *ager publicus* in Campania among 20,000 poor citizens, who had each three children or more.

## DE AMBITU. [AMBITUS.]

DE BONIS CEDENDIS. This lex provided that a debtor might escape all personal molestation from his creditors by giving up his property to them for the purpose of sale and distribution. It is doubtful if this lex was passed in the time of Julius Caesar or of Augustus, though probably of the former.

DE CIVITATE was passed in the consulship of L. Julius Caesar and P. Rutilius Lupus, B. C. 90. [CIVITAS; FOEDERATAE CIVITATES.]

DE FENORE, or rather De Pecuniis Mutuis or Creditis (B. C. 47), passed in the time of Julius Caesar. The object of it was to make an arrangement between debtors and creditors, for the satisfaction of the latter. The possessions and res were to be estimated at the value which they had before the civil war, and to be surrendered to the creditors at that value; whatever had been paid for interest was to be deducted from the principal. The result was, that the creditor lost about one-fourth of his debt; but he escaped the loss usually consequent on civil disturbance, which would have been caused by novae tabulae.

## JUDICARIAE. [JUDEX.]

## DE LIBERIS LEGATIONIBUS. [LEGATUS.]

## DE MAJESTATE. [MAJESTAS.]

MUNICIPALIS, commonly called the Table of Heraclea. In the year 1732 there were found near the Gulf of Tarentum and in the neighbourhood of the city of ancient Heraclea, large fragments of a bronze table, which contained on one side a Roman lex, and on the other a Greek inscription. The whole is now in the Museo Borbonico at Naples. The lex contains various provisions as to the police of the city of Rome, and as to the constitution of communities of Roman citizens (*municipia, coloniae, praefecturae, fora, conciliabula civium Romanorum*). It was accordingly a lex of that kind which is called *Satura*, and was probably passed in B. C. 44.

JULIA ET PAPIA POPPAEA. Augustus appears to have caused a lex to be enacted about B. C. 18, which is cited as the *Lex Julia de Maritandis Ordinibus*, and is referred to in the *Carmen Seculare* of Horace, which was written in the year B. C. 17. The ob-

ject of this lex was to regulate marriages, as to which it contained numerous provisions; but it appears not to have come into operation till the year A. C. 13. In the year A. D. 9, and in the consulship of M. Papius Mutilus and Q. Poppaeus Secundus (*consules suffecti*), another lex was passed as a kind of amendment and supplement to the former lex, and hence arose the title of *Lex Julia et Papia Poppaea*, by which this lex is often quoted. The lex is often variously quoted, according as reference is made to its various provisions; sometimes it is called *Lex Julia*, sometimes *Papia Poppaea*, sometimes *Lex Julia et Papia*, sometimes *Lex de Maritandis Ordinibus*, from the chapter which treated of the marriages of the senators, sometimes *Lex Cuduearia*, *Decimaria*, &c. from the various chapters.

The Lex Julia forbade the marriage of a senator or senator's children with a libertina, with a woman whose father or mother had followed an *ars ludicra*, and with a prostitute; and also the marriage of a libertinus with a senator's daughter.

In order to promote marriage, various penalties were imposed on those who lived in a state of celibacy (*caelibatus*) after a certain age, and various privileges were given to those who had three or more children.

A candidate for the public offices who had several children was preferred to one who had fewer. After the passing of this lex, it became usual for the senate, and afterwards the emperor (*princeps*), to give occasionally, as a privilege to certain persons who had not children, the same advantage that the lex secured to those who had children. This was called the *Jus Liberatorum*, and sometimes the *Jus trium Liberatorum*.

## DE PROVINCIIS. [PROVINCIAE.]

## REPETUNDARUM. [REPETUNDAE.]

## SCITUARIAE. [LEGES SCITUARIAE.]

THEATRALIS, which permitted Roman equites, in case they or their parents had ever had a census equester, to sit in the fourteen rows (*quattuordecim ordines*) fixed by the Lex Roscia Theatralis, B. C. 69.

## DE VI PUBLICA AND PRIVATA. [VIA.]

## VICISIMARIA. [VICISIMA.]

## JUNIA DE PREGRINIS, pro-

posed B.C. 126, by M. Junius Pennus, a tribune, banished peregrini from the city.

A lex of C. Fannius, consul B.C. 122, contained the same provisions respecting the Latini and Italici; and a lex of C. Papilius, perhaps B.C. 65, contained the same respecting all persons who were not domiciled in Italy.

JUNIA LICINIA. [LICINIA JUNIA.]

JUNIA NORBANA, of uncertain date, but probably about A.D. 17, enacted that when a Roman citizen had manumitted a slave without the requisite formalities, the manumission should not in all cases be ineffectual, but the manumitted person should have the status of a Latinus.

JUNIA REPETUNDARUM. [REPETUNDÆ.]

LAETORIA, the false name of the Lex Plaetoria. [CURATOR.]

Sometimes the lex proposed by Volero for electing plebeian magistrates at the comitia tributa is cited as a Lex Laetoria.

LICINIA DE SODALITIS. [AMBITUS.]

LICINIA JUNIA, or, as it is sometimes called, Junia et Licinia, passed in the consulship of L. Licinius Murena and Junius Silanus, B.C. 62, enforced the Cæcilia Didia, in connection with which it is sometimes mentioned.

LICINIA MUCIA DE CIVIBUS REGUNDIS passed in the consulship of L. Licinius Crassus and Q. Mucius Scaevola, B.C. 95, enacted a strict examination as to the title to citizenship, and deprived of the exercise of civic rights all those who could not make out a good title to them. This measure partly led to the Marsic war.

LICINIA SUMTUARIA. [LEGES SUMTUARIAE.]

LICINIAE, proposed by C. Licinius, who was tribune of the people from B.C. 376 to 367, and who brought the contest between the patricians and plebeians to a happy termination. He was supported in his exertions by his colleague L. Sextius. The laws which he proposed were: 1. That in future no more consular tribunes should be appointed, but that consuls should be elected as in former times, one of whom

should always be a plebeian. 2. That no one should possess more than 500 jugera of the public land, nor keep upon it more than 100 head of large, or 500 of small cattle. 3. A law regulating the affairs between debtor and creditor, which ordained that the interest already paid for borrowed money should be deducted from the capital, and that the remainder of the latter should be paid back in three yearly instalments. 4. That the Sibylline books should be entrusted to a college of ten men (*decemviri*), half of whom should be plebeians, in order that no falsifications might be introduced in favour of the patricians. These rogations were passed after a most vehement opposition on the part of the patricians, and L. Sextius was the first plebeian who, in accordance with the first of them, obtained the consulship for the year B.C. 366.

LIVIAE, various enactments proposed by the tribune M. Livius Drusus, B.C. 91, for establishing colonies in Italy and Sicily, distributing corn among the poor citizens at a low rate, and admitting the *fœderatae civitates* to the Roman civitas. He is also said to have been the mover of a law for adulterating silver by mixing with it an eighth part of brass. Drusus was assassinated, and the senate declared that all his laws were passed *contra auspicia*, and were therefore not *leges*.

LUTATIA DE VI. [VIS.]

MAENIA LEX, is only mentioned by Cicero, who says that M. Curius compelled the *patres ante auctores fieri* in the case of the election of a plebeian consul, "which," adds Cicero, "was a great thing to accomplish, as the Lex Maenia was not yet passed." The lex therefore required the *patres* to give their consent at least to the election of a magistratus, or, in other words, to confer or agree to confer the *imperium* on the person whom the *comitia* should elect. It was probably proposed by the tribune Maenius B.C. 287.

MAJESTA'TIS. [MAJESTAS.]

MANILIA, proposed by the tribune C. Manilius, B.C. 66, was a *privilegium* by which was conferred on Pompey the command in the war against Mithridates. The lex was supported by Cicero when praetor.

## LEX PAPIRIA.

MA'NLIA, also called LIC'NIA, B.C. 196, created the triumviri epulones.

MA'NLIA DE VICE'SIMA, B.C. 357, imposed the tax of five per cent. (*vice'sima*) on the value of manumitted slaves.

MA'RCIA, probably about the year B.C. 352, *adversus feneratores*.

MA'RCIA, an agrarian law proposed by the tribune L. Marcius Philippus, B.C. 104.

MA'RIA, proposed by Marius when tribune, B.C. 119, for narrowing the pontes at elections.

ME'MMIA or RE'MMIA. [CALEM-NIA.]

MINU'CIA, B.C. 216, created the triumviri mensarii.

OCTA'VIA, one of the numerous leges frumentariae which repealed a Sempronia frumentaria. It is mentioned by Cicero as a more reasonable measure than the Sempronia, which was too profuse.

OGU'LNIA, proposed by the tribunes B.C. 300, increased the number of pontifices to eight, and that of the augurs to nine; it also enacted that four of the pontifices and five of the augurs should be taken from the plebes.

OPPIA. [LEGES SUMTUARIAE.]

ORCIA. [LEGES SUMTUARIAE.]

OVINIA, of uncertain date, was a plebiscitum which gave the censors certain powers in regulating the lists of the senators (*ordo senatorius*): the main object seems to have been to exclude all improper persons from the senate, and to prevent their admission, if in other respects qualified.

PAP'IA DE PEREGRINIS. [LEX JUNIA DE PEREGRINIS.]

PAP'IA POPPAEA. [LEX JULIA ET PAPIA POPPAEA.]

PAP'RIA, or JU'LIA PAPI'RIA DE MULCTARUM AESTIMATIONE (B.C. 430), fixed a money value according to which fines were paid, which formerly were paid in sheep and cattle. Some writers make this valuation part of the Aternian law [ATERNIA TARPEIA], but in this they appear to have been mistaken.

PAP'RIA, by which the as was made semuncialis, one of the various enactments which tampered with the coinage.

PAP'RIA, B.C. 332, proposed by the

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praetor Papirius, gave the Acerrani the civitas without the suffragium. It was properly a privilegium, but is useful as illustrating the history of the extension of the civitas Romana.

PAP'RIA, of uncertain date, enacted that no *aedes* should be declared *consecratae* without a plebiscitum.

PAP'RIA PLAUTIA, a plebiscitum of the year B.C. 89, proposed by the tribunes C. Papirius Carbo and M. Plautius Silvanus, in the consulship of Cn. Pompeius Strabo and L. Porcius Cato, is called by Cicero a lex of Silvanus and Carbo. [See CIVITAS; FOEDERATAE CIVITATES.]

PAP'RIA POETELIA. [LEX POETELIA.]

PAP'RIA TABELLA'RIA. [LEGES TABELLARIAE.]

PEDUCAEA, B.C. 113, a plebiscitum, seems to have been merely a privilegium, and not a general law against incestum.

PETREIA, *de decimatione militum*, in case of mutiny.

PETRONIA, probably passed in the time of Augustus, and subsequently amended by various senatusconsulta, forbade a master to deliver up his slave to fight with wild beasts.

PINA'RIA, related to the giving of a judex within a limited time.

PLAETORIA. [CURATOR.]

PLAUTIA or PLOTIA DE VI. [VIS.]

PLAUTIA or PLOTIA JUDICIALIA, enacted that fifteen persons should be annually taken from each tribe to be placed in the Album Judicum.

POETELIA, B.C. 358, a plebiscitum, was the first lex against ambitus.

POETELIA PAPIRIA, B.C. 326, made an important change in the liabilities of the Nexi.

POMPEIAE. There were various leges so called.

DE CIVITATE, proposed by Cn. Pompeius Strabo, the father of Cn. Pompeius Magnus, probably in his consulship B.C. 89, gave the jus Latii or Latinitas to all the towns of the Transpadani, and probably the civitas to the Cispadani.

DE AMBITU. [AMBITUS.]



JUDICIARIA. [JUDEX. p. 210, a.]

DE JURE MAGISTRATUUM, forbade a person to be a candidate for public offices (*petitio honorum*) who was not at Rome; but J. Caesar was excepted. This was doubtless the old law, but it had apparently become obsolete.

DE PARRICIDIIS. [PARRICIDIUM.]

TRIBUNITIA (B.C. 70), restored the old tribunitia potestas, which Sulla had nearly destroyed. [TRIBUNI.]

DE VI, was a privilegium, and only referred to the case of Milo.

PO'RCEIÆ DE CA'PITE CIVIUM, or DE PROVOCATIONE, enacted that no Roman citizen should be scourged or put to death.

PO'RCEIÆ DE PROVINCIIS, about B.C. 198, the enactments of which are doubtful.

PUBLILIA. In the consulship of L. Pinarius and P. Furius, B.C. 472, the tribune Publius Volero proposed, in the assembly of the tribes, that the tribunes should in future be appointed in the comitia of the tribes (*ut plebei magistratus tributis comitiis fierent*), instead of by the centuries, as had formerly been the case; since the clients of the patricians were so numerous in the centuries, that the plebeians could not elect whom they wished. This measure was violently opposed by the patricians, who prevented the tribes from coming to any resolution respecting it throughout this year; but in the following year, B.C. 471, Publius was re-elected tribune, and together with him C. Laetorius, a man of still greater resolution than Publius. Fresh measures were added to the former proposition: the aediles were to be chosen by the tribes, as well as the tribunes, and the tribes were to be competent to deliberate and determine on all matters affecting the whole nation, and not such only as might concern the plebes. This proposition, though still more violently resisted by the patricians than the one of the previous year, was carried. Some said that the number of the tribunes was now for the first time raised to five, having been only two previously.

PUBLILIAE, proposed by the dictator Q. Publius Philo, B.C. 339. Ac-

cording to Livy, there were three Publiliae Leges. 1. The first is said to have been enacted, that plebiscita should bind all Quirites, which is to the same purport as the Lex Hortensia of B.C. 286. It is probable, however, that the object of this law was to render the approval of the senate a sufficient confirmation of a plebiscitum, and to make the confirmation of the curiae unnecessary. 2. The second law enacted, *ut legum quae comitiis centuriatis ferrentur ante initum suffragium patres auctores fierent*. By patres Livy here means the curiae; and accordingly this law made the confirmation of the curiae a mere formality in reference to all laws submitted to the comitia centuriata, since every law proposed by the senate to the centuries was to be considered to have the sanction of the curiae also. 3. The third law enacted that one of the two censors should necessarily be a plebeian. It is probable that there was also a fourth law, which applied the Licinian law to the praetorship as well as to the censorship, and which provided that in each alternate year the praetor should be a plebeian.

PUPIA, mentioned by Cicero, seems to have enacted that the senate could not meet on comitiales dies.

QUINTIA, was a lex proposed by T. Quintius Crispinus, consul B.C. 9, for the preservation of the aquaeductus.

REGIA. A *Lex Regia* during the kingly period of Roman history might have a twofold meaning. In the first place, it was a law which had been passed by the comitia under the presidency of the king, and was thus distinguished from a *Lex Tribunicia*, which was passed by the comitia under the presidency of the tribunus ceclerum. In later times all laws, the origin of which was attributed to the time of the kings, were called *Leges Regiae*, though it by no means follows that they were all passed under the presidency of the kings, and much less, that they were enacted by the kings without the sanction of the curies. Some of these laws were preserved and followed at a very late period of Roman history. A collection of them was made, though at what time is uncertain, by Papisus or Papirius, and this compilation

was called the *Jus Civile Papirianum* or *Papirianum*.

The second meaning of *Lex Regia* during the kingly period was undoubtedly the same as that of the *Lex Curiata de Imperio*. [IMPERIUM.] This indeed is not mentioned by any ancient writer, but must be inferred from the *Lex Regia* which we meet with under the empire, for the name could scarcely have been invented then; it must have come down from early times, when its meaning was similar, though not nearly so extensive. During the empire the curies continued to hold their meetings, though they were only a shadow of former times; and after the election of a new emperor, they conferred upon him the imperium in the ancient form by a *Lex Curiata de Imperio*, which was now usually called *Lex Regia*. The imperium, however, which this *Regia Lex* conferred upon an emperor, was of a very different nature from that which in former times it had conferred upon the kings. It now embraced all the rights and powers which the populus Romanus had formerly possessed, so that the emperor became what formerly the populus had been, that is, the sovereign power in the state. A fragment of such a *lex regia*, conferring the imperium upon Vespasian, engraved upon a brazen table, is still extant in the Lateran at Rome.

REMNIA. [CALUMNIA.]

REPETUNDARUM. [REPTUNDARUM.]

RHODIA. The Rhodians had a maritime code which was highly esteemed. Some of its provisions were adopted by the Romans, and have thus been incorporated into the maritime law of European states. It was not, however, a *lex* in the proper sense of the term.

ROSCIA THEATRALIS, proposed by the tribune L. Roscius Otho, B.C. 67, which gave the equites a special place at the public spectacles in fourteen rows or seats (*in quatuordecim gradibus sive ordinibus*) next to the place of the senators, which was in the orchestra. This lex also assigned a certain place to spendthrifts. The phrase *sedere in quatuordecim ordinibus* is equivalent to having the proper census equestris which

was required by the *lex*. There are numerous allusions to this *lex*, which is sometimes simply called the *Lex of Otho*, or referred to by his name. It is supposed by some writers to have been enacted in the consulship of Cicero, B.C. 63.

RUBRIA. The province of Gallia Cisalpina ceased to be a provincia, and became a part of Italia, about the year B.C. 43. When this change took place, it was necessary to provide for the administration of justice, as the usual modes of provincial administration would cease with the determination of the provincial form of government. This was effected by a *lex*, a large part of which, on a bronze tablet, is preserved in the Museum at Parma. The name of this *lex* is not known, but it is supposed by some to be the *Lex Rubria*.

RUPILIAE LEGES (B.C. 131), were the regulations established by P. Rupilius, and ten legati, for the administration of the province of Sicily, after the close of the first servile war. They were made in pursuance of a consultum of the senate. Cicero speaks of these regulations as a decretum of Rupilius, which he says they call *Lex Rupilia*: but it was not a *lex* proper. The powers given to the commissioners by the *Lex Julia Municipalis* were of a similar kind.

SACRATAE. *Leges* were properly so called which had for their object to make a thing or person *sacri*.

A *lex sacrata militaris* is also mentioned by Livy.

SA'TURA. [LEX, p. 217, a.]

SCANTINIA, proposed by a tribune; the date and contents are not known, but its object was to suppress unnatural crimes. It existed in the time of Cicero.

SCRIBONIA. The date and whole import of this *lex* are not known; but it enacted that a right to servitudes should not be acquired by usucapion.

SEMPRONIAE, the name of various laws proposed by Tiberius and Caius Sempronius Gracchus.

AGRARIA. In B.C. 133 the tribune Tib. Gracchus revived the Agrarian law of Licinius [LEGES LICINIÆ]: he proposed that no one should possess more than 500 jugera of the public land, and that the sur-

plus land should be divided among the poor citizens, who were not to have the power of alienating it: he also proposed as a compensation to the possessors deprived of the land, on which they had frequently made improvements, that the former possessors should have the full ownership of 500 jugera, and each of their sons, if they had any, half that quantity: finally, that three commissioners (*triumviri*) should be appointed every year to carry the law into effect. This law naturally met with the greatest opposition, but it was eventually passed in the year in which it was proposed, and Tib. Gracchus, C. Gracchus, and Appius Claudius were the three commissioners appointed under it. It was however never carried fully into effect, in consequence of the murder of Tib. Gracchus. Owing to the difficulties which were experienced in carrying his brother's agrarian law into effect, it was again brought forward by C. Gracchus, B. C. 123.

DE CAPITIS CIVIUM ROMANORUM, proposed by C. Gracchus B. C. 123, enacted that the people only should decide respecting the caput or civil condition of a citizen. This law continued in force till the latest times of the republic.

FRUMENTARIA, proposed by C. Gracchus B. C. 123, enacted that corn should be sold by the state to the people once a month at  $\frac{3}{8}$ ths of an as for each modius: Livy says *semisis et triens*, that is 6 oz. and 4 oz. = 10 oz., because there was no coin to represent the *dextans*. [As.]

JUDICIARIA. [JUDEx, p. 209, b.]

MILITARIS, proposed by C. Gracchus B. C. 123, enacted that the soldiers should receive their clothing gratis, and that no one should be enrolled as a soldier under the age of seventeen. Previously a fixed sum was deducted from the pay for all clothes and arms issued to the soldiers.

NE QVIS JUDICIO CIRCUMVENIRETUR, proposed by C. Gracchus, B. C. 123, punished all who conspired to obtain the condemnation of a person in a *judicium publicum*. One of the provisions of the Lex Cornelia de Sicariis was to the same effect.

DE PROVINCIIS CONSULARIIBUS, proposed by C. Gracchus B. C. 123, enacted that the

senate should fix each year, before the comitia for electing the consuls were held, the two provinces which were to be allotted to the two new consuls.

There was also a Sempronian law concerning the province of Asia, which probably did not form part of the Lex de Provinciis Consularibus: it enacted that the taxes of this province should be let out to farm by the censors at Rome. This law was afterwards repealed by J. Caesar.

SEMPRONIA DE FENERE, B. C. 193, was a plebiscitum proposed by a tribune M. Sempronius, which enacted that the law (*jus*) about money lent (*pecunia credita*) should be the same for the Socii and Latini (*Socii ac nomen Latinum*) as for Roman citizens. The object of the lex was to prevent Romans from lending money in the name of the Socii who were not bound by the *fenebres leges*. The lex could obviously only apply within the jurisdiction of Rome.

SERVILIA AGRARIA, proposed by the tribune P. S. Rullus in the consulship of Cicero, B. C. 63, was a very extensive agrarian rogatio. It was successfully opposed by Cicero; but it was in substance carried by J. Caesar, B. C. 59 [Lex JULIA AGRARIA], and is the lex called by Cicero *Lex Campana*, from the public land called *ager campanus* being assigned under this lex.

SERVILIA GLAUCIA DE CIVITATE. [REPETUNDÆ.]

SERVILIA GLAUCIA DE REPETUNDIS. [REPETUNDÆ.]

SERVILIA JUDICIARIA, B. C. 106. [JUDEx, p. 209, b.] It is assumed by some writers that a lex of the tribune Servius Glaucia repealed the Servilia Judiciaria two years after its enactment.

SILVANI ET CARBONIS. [Lex PAPIA PLAUTA.]

SULPICIAE, proposed by the tribune P. Sulpicius Rufus, a supporter of Marius, B. C. 88, enacted the recall of the exiles, the distribution of the new citizens and the libertini among the thirty-five tribes, that the command in the Mithridatic war should be taken from Sulla and given to Marius, and that a senator should not contract debt

to the amount of more than 2000 denarii. The last enactment may have been intended to expel persons from the senate who should get in debt. All these leges were repealed by Sulla.

**SULPICIA SEMPRONIA**, *n.c.* 304. No name is given to this lex by Livy, but it was probably proposed by the consuls. It prevented the dedicatio of a templum or altar without the consent of the senate or a majority of the tribunes.

**SUMTUARIAE**, the name of various laws passed to prevent inordinate expense (*sumtus*) in banquets, dress, &c. In the states of antiquity it was considered the duty of government to put a check upon extravagance in the private expenses of persons, and among the Romans in particular we find traces of this in the laws attributed to the kings, and in the Twelve Tables. The censors, to whom was entrusted the *disciplina* or *cura morum*, punished by the *nota censoria* all persons guilty of what was then regarded as a luxurious mode of living; a great many instances of this kind are recorded. But as the love of luxury greatly increased with the foreign conquests of the republic and the growing wealth of the nation, various leges sumptuariæ were passed at different times with the object of restraining it. These, however, as may be supposed, rarely accomplished their object, and in the latter times of the republic they were virtually repealed. The following list of them is arranged in chronological order:—

**OPPIA**, proposed by the tribune C. Oppius in *b.c.* 215, enacted that no woman should have above half an ounce of gold, nor wear a dress of different colours, nor ride in a carriage in the city or in any town, or within a mile of it, unless on account of public sacrifices. This law was repealed twenty years afterwards, whence we frequently find the Lex Orchia mentioned as the first lex sumptuaria.

**ORCHIA**, proposed by the tribune C. Orchius in *b.c.* 181, limited the number of guests to be present at entertainments.

**FANNIA**, proposed by the consul C. Fannius, *b.c.* 61, limited the sums which were to be spent on entertainments, and enacted

that not more than 100 asses should be spent on certain festivals named in the lex, whence it is called *centussis* by Lucilius; that on ten other days in each month not more than 30 asses, and that on all other days not more than 10 asses, should be expended; also that no other fowl but one hen should be served up, and that not fattened for the purpose.

**DINIA**, passed *b.c.* 143, extended the Lex Fannia to the whole of Italy, and enacted that not only those who gave entertainments which exceeded in expense what the law had prescribed, but also all who were present at such entertainments, should be liable to the penalties of the law. We are not, however, told in what these consisted.

**LICINIA**, agreed in its chief provisions with the Lex Fannia, and was brought forward, we are told, that there might be the authority of a new law upon the subject, inasmuch as the Lex Fannia was beginning to be neglected. It allowed 200 asses to be spent on entertainments upon marriage days, and on other days the same as the Lex Fannia; also, that on ordinary days there should not be served up more than three pounds of fresh, and one pound of salt meat. It was probably passed in *b.c.* 103.

**CORNELIA**, a law of the dictator Sulla, *b.c.* 81, was enacted on account of the neglect of the Fannian and Licinian Laws. Like these, it regulated the expenses of entertainments. Extravagance in funerals, which had been forbidden even in the Twelve Tables, was also restrained by a law of Sulla.

**ÆMILIA**, proposed by the consul Æmilius Lepidus, *b.c.* 78, did not limit the expenses of entertainments, but the kind and quantity of food that was to be used.

**ANTIA**, of uncertain date, proposed by Antius Resto, besides limiting the expenses of entertainments, enacted that no actual magistrate, or magistrate elect, should dine abroad anywhere except at the houses of certain persons. This law however was little observed; and we are told that Antius never dined out afterwards, that he might not see his own law violated.

**JULIA**, proposed by the dictator C. Julius Caesar, enforced the former sumptuary laws

respecting entertainments, which had fallen into disuse. He stationed officers in the provision market to seize upon all eatables forbidden by the law, and sometimes sent lictors and soldiers to banquets to take every thing which was not allowed by the law.

**JULIA**, a lex of Augustus, allowed 200 sesterces to be expended upon festivals on dies profesti, 300 on those of the calends, ides, nones, and some other festive days, and 1000 upon marriage feasts. There was also an edict of Augustus or Tiberius, by which as much as from 300 to 2000 sesterces were allowed to be expended upon entertainments, the increase being made with the hope of securing thereby the observance of the law.

Tiberius attempted to check extravagance in banquets; and a senatusconsultum was passed in his reign for the purpose of restraining luxury, which forbade gold vases to be employed, except for sacred purposes, and also prohibited the use of silk garments to men. This sumptuary law, however, was but little observed. Some regulations on the subject were also made by Nero and by succeeding emperors, but they appear to have been of little or no avail in checking the increasing love of luxury in dress and food.

**TABELLARIAE**, the laws by which the ballot was introduced in voting in the comitia. As to the ancient mode of voting at Rome, see **SUFFRAGIUM**.

**GABINIA**, proposed by the tribune Gabinius B. C. 139, introduced the ballot in the election of magistrates; whence Cicero calls the tabella *vindex tacitae libertatis*.

**CASSIA**, proposed by the tribune L. Cassius Longinus B. C. 137, introduced the ballot in the *judicium populi*, or cases tried in the comitia by the whole body of the people, with the exception of cases of perduellio.

**PAPIRIA**, proposed by the tribune C. Papirius Carbo, B. C. 131, introduced the ballot in the enactment and repeal of laws.

**CAELIA**, proposed by C. Caelius Calpurnius, B. C. 107, introduced the ballot in cases of perduellio, which had been excepted in the *Cassian law*.

There was also a law brought forward by Marius, B. C. 119, which was intended to secure freedom and order in voting.

**TARPEIA ATERNIA**. [**ATERNIA TARPEIA**.]

**TERENTILIA**, proposed by the tribune C. Terentilius, B. C. 462, but not carried, was a rogatio which had for its object an amendment of the constitution, though in form it only attempted a limitation of the imperium consulare. This rogatio probably led to the subsequent legislation of the decemviri.

**THORIA**, passed B. C. 121, concerned the public land in Italy as far as the rivers Rubico and Macra, or all Italy except Cisalpine Gaul, the public land in the province of Africa, the public land in the territory of Corinth, and probably other public land besides. It relieved a great part of the public land of the land-tax (*vectigal*). Some considerable fragments of this lex have come down to us, engraved on the back part of the same bronze tablet which contained the *Servilia Lex Judiciaria*, and on *Repetundae*.

**TREBONIA**, a plebiscitum proposed by L. Trebonius, B. C. 448, which enacted that if the ten tribunes were not chosen before the comitia were dissolved, those who were elected should not fill up the number (*co-optare*), but that the comitia should be continued till the ten were elected.

**TRIBUNITIA**. 1. A law passed in the times of the kings under the presidency of the tribunes celerum, and was so called to distinguish it from one passed under the presidency of the king. [**LEX REGIA**.] 2. Any law proposed by a tribune of the plebs. 3. The law proposed by Pompey in B. C. 70, restoring to the tribunes of the plebs the power of which they had been deprived by Sulla.

**TULLIA DE AMBITU**. [**AMBITUS**.]

**TULLIA DE LEGATIONE LIBERA**. [**LEGATUS**, p. 215, a.]

**VALERIAE**, proposed by the consul P. Valerius Publicola, B. C. 508, enacted, 1. That whoever attempted to obtain possession of royal power should be devoted to the gods, together with his substance. 2.

That whoever was condemned by the sentence of a magistrate to be put to death, to be scourged, or to be fined, should possess the right of appeal (*provocatio*) to the people. The patricians possessed previously the right of appeal from the sentence of a magistrate to their own council the *curiae*, and therefore this law of Valerius probably related only to the plebeians, to whom it gave the right of appeal to the plebeian tribes, and not to the centuries. Hence the laws proposed by the Valerian family respecting the right of appeal are always spoken of as one of the chief safeguards of the liberty of the plebs. The right of appeal did not extend beyond a mile from the city, where unlimited imperium began, to which the patricians were just as much subject as the plebeians.

**VALE'RIAE ET HORA'TIAE**, three laws proposed by the consuls L. Valerius and M. Horatius, B.C. 449, in the year after the decemvirate, enacted, 1. That a plebiscitum should be binding on the whole people, respecting the meaning of which expression, see **PLEBISCITUM**. 2. That whoever should procure the election of a magistrate without appeal should be outlawed, and might be killed by any one with impunity. 3. Renewed the penalty threatened against any one who should harm the tribunes and the aediles, to whom were now added the *judices* and *decemviri*. There is considerable doubt as to who are meant by the *judices* and *decemviri*.

**VALE'RIA**, proposed by the consul M. Valerius, B.C. 300, re-enacted for the third time the celebrated law of his family respecting appeal (*provocatio*) from the decision of a magistrate. The law specified no fixed penalty for its violation, leaving the judges to determine what the punishment should be.

**VA'RIA**. [**MAJESTAS**.]

**VATINIA DE PROVINCIIS**, was the enactment by which Julius Caesar obtained the province of Gallia Cisalpina with Illyricum for five years, to which the senate added Gallia Transalpina. This plebiscitum was proposed by the tribune Vatinius. A Trebonia Lex subsequently prolonged Caesar's imperium for five years.

**VATINIA**. [**REPETUNDAR.**]

**VATINIA DE COLONIS**, under which the Latina Colonia [**LATINITAS**] of Novum-Comum in Gallia Cisalpina was planted, B.C. 59.

**DE VI**. [**VIS**.]

**VIA'RIA**. A *viaria* lex which Cicero says the tribune C. Curio talked of; but nothing more seems to be known of it. Some modern writers speak of *leges viariae*, but there do not appear to be any *leges* properly so called. The provisions as to roads in many of the Agrarian laws were parts of such *leges*, and had no special reference to roads.

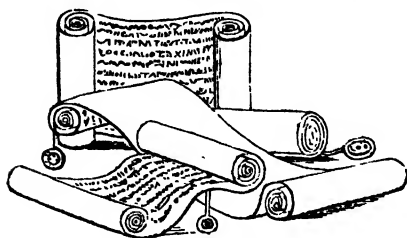
**VILLIA ANNA'LIS**. [**LEX ANNALIS**.]

**VOCO'NIA**, enacted on the proposal of Q. Voconius Saxa, a tribune plebis, B.C. 169.

One provision of the lex was, that no person who should be rated in the census at 100,000 sesterces (*centum millia aeris*) after the census of that year, should make any female (*virginem neque mulierem*) his heres. The lex allowed no exceptions, even in favour of an only daughter. It only applied to testaments, and therefore a daughter or other female could inherit ab intestato to any amount. The vestal virgins could make women their heredes in all cases, which was the only exception to the provisions of the lex. Another provision of the lex forbade a person, who was included in the census to give more in amount, in the form of a legacy to any person, than the heres or heredes should take. This provision secured something to the heres or heredes, but still the provision was ineffectual, and the object of the lex was only accomplished by the Lex Falcidia, B.C. 44, which enacted that a testator should not give more than three-fourths in legacies, thus securing a fourth to the heres.

**LIBER** (*βιβλιον*) a book. The most common material on which books were written by the Greeks and Romans, was the thin coats or rind (*liber*, whence the Latin name for a book) of the Egyptian papyrus. This plant was called by the Egyptians *Byblos* (*βύβλος*), whence the Greeks derived their name for a book (*βιβλιον*). The papyrus-tree grows in swamps to the height of ten feet and more, and paper (*charta*)

was prepared from the thin coats or pellicles which surround the plant. The form and general appearance of the papyri rolls will be understood from the following woodcut taken from paintings found at Pompeii.



LIBRI, BOOKS

Next to the papyrus, parchment (*membrana*) was the most common material for writing upon. It is said to have been invented by Eumenes II. king of Pergamus, in consequence of the prohibition of the export of papyrus from Egypt by Ptolemy Epiphanes. It is probable, however, that Eumenes introduced only some improvement in the manufacture of parchment, as Herodotus mentions writing on skins as common in his time, and says that the Ionians had been accustomed to give the name of skins (*διφθέραι*) to books.

The ancients wrote usually on only one side of the paper or parchment. The back of the paper, instead of being written upon, was usually stained with saffron colour or the cedrus, which produced a yellow colour.

As paper and parchment were dear, it was frequently the custom to erase or wash out writing of little importance, and to write upon the paper or parchment again, which was then called *Palimpsestus* (*παλινψήστος*).

The paper or parchment was joined together so as to form one sheet, and when the work was finished, it was rolled on a staff, whence it was called a *volumen*; and hence we have the expression *evolvere librum*. When an author divided a work into several books, it was usual to include only one book in a volume or roll, so that there

was generally the same number of volumes as of books.

In the papyri rolls found at Herculaneum, the stick on which the papyrus is rolled does not project from the papyrus, but is concealed by it. Usually, however, there were balls or bosses, ornamented or painted, called *umbilici* or *cornua*, which were fastened at each end of the stick and projected from the papyrus. The ends of the roll were carefully cut, polished with pumice-stone and coloured black; they were called the *geminæ frontes*.

To protect the roll from injury it was frequently put in a parchment case, which was stained with a purple colour or with the yellow of the Iatium.

The title of the book (*titulus, index*) was written on a small strip of papyrus or parchment with a light red colour (*coccum* or *minium*).

LIBERA'LIA. [DIONYSIA, p. 136, a.]

LI'BERI. [INGENUI; LIBERTUS.]

LIBERTUS, LIBERTI'NUS. Freeman (*liberi*) were either *Ingenui* [INGENUI] or *Libertini*. *Libertini* were those persons who had been released from legal servitude. A manumitted slave was *Libertus* (that is, *liberatus*) with reference to his master; with reference to the class to which he belonged after manumission, he was *Libertinus*. Respecting the mode in which a slave was manumitted, and his status after manumission, see MANUMISSIO.

At Athens, a liberated slave was called *ἀπελεύθερος*. When manumitted he did not obtain the citizenship, but was regarded as a *metoicus* [ΜΕΤΟΙCΙC], and, as such, he had to pay not only the *metoicion* (μετοίκιον), but a triobolon in addition to it. His former master became his patron (*προστάτης*), to whom he owed certain duties.

LIBITINA'RII [FUNUS, p. 183, b.]

LIBRA, *dim.* LIBELLA (σταθμός), a balance, a pair of scales. The principal parts of this instrument were, 1. The beam (*jugum*). 2. The two scales, called in Greek *τάλαντα*, and in Latin *luncæ*. The beam was made without a tongue, being held by a ring or other appendage (*ligula, ῥύμα*), fixed in the centre. The annexed woodcut represents Mercury and Apollo

engaged in exploring the fates of Achilles and Memnon, by weighing the attendant genius of the one against that of the other



LIBERA PARTIS DI HOCATES

**LIBRA** or **AS**, a pound, the unit of weight among the Romans and Italians.

The uncial division, which has been noticed in speaking of the coin *As*, was also applied to the weight. The following table shows the divisions of the pound, with their value in ounces and grains, avoirdupois weight.

	Unciae.	Oz.	Gr.
As or Libra . . . . .	12	11½	60·45
Deunx . . . . .	11	10½	64·54
Dextans or Decuncis . . . . .	10	9½	38·50
Dodrans . . . . .	9	8½	42·57
Bes or Bessis . . . . .	8	7½	76·75
Septunx . . . . .	7	6½	80·88
Semis, or Semissis . . . . .			84·95
Quincunx . . . . .		4½	89·05
Triens . . . . .	4	3½	93·14
Quadrans or Teruncius . . . . .	3	2½	97·21
Sextans . . . . .	2	1½	101·29
Sescuncia or Sescunx . . . . .	1½	1½	103·624
Uncia . . . . .	1	0½	105·36
			or 433·666

The divisions of the ounce are given under **UNCIA**. Where the word *ponio*, or its abbreviations *p.* or *pono.*, occur with a simple number, the weight understood is the *libra*.

The name *libra* was also given to a mea-

sure of horn, divided into twelve equal parts (*unciae*) by lines marked on it, and used for measuring oil.

**LIBRA/RII**, the name of slaves, who were employed by their masters in writing or copying, sometimes called *antiquarii*. They must be distinguished from the *Scribae publici*, who were freemen [*scribae*], and also from the booksellers [*bibliopola*], to both of whom this name was also applied.

**LIBRARIES**. [*BIBLIOTHECA*.]

**LI/BRIPENS**. [*MANCIPIUM*.]

**LIBURNA**, **LIBURNICA**, a light vessel, which derived its name from the *Liburni*. The ships of this people were of great assistance to Augustus at the battle of Actium; and experience having shown their efficiency, vessels of a similar kind were built and called by the name of the people.

**LICTOR**, a public officer, who attended on the chief Roman magistrates. The number which waited on the different magistrates is stated in the article *FASCES*.

The office of *lictor* is said to have been derived by Romulus from the Etruscans. The *lictors* went before the magistrates one by one in a line; he who went last or next to the magistrate was called *proximus licitor*, to whom the magistrate gave his commands; and as this *licitor* was always the principal one, we also find him called *primus licitor*.

The *lictors* had to inflict punishment on those who were condemned, especially ... the case of Roman citizens; for foreigners and slaves were punished by the *Carnifex*; and they also probably had to assist in some cases in the execution of a decree or judgment in a civil suit. The *lictors* likewise commanded persons to pay proper respect to a magistrate passing by, which consisted in dismounting from horseback, uncovering the head, standing out of the way, &c.

The *lictors* were originally chosen from the *plebs*, but afterwards appear to have been generally freedmen, probably of the magistrate on whom they attended.

*Lictors* were properly only granted to those magistrates who had the *Imperium*. Consequently, the tribunes of the *plebs* never had *lictors*, nor several of the other magistrates. Sometimes, however, *lictors*



were granted to persons as a mark of respect or for the sake of protection. Thus by a law of the *Triumvirs* every vestal virgin was accompanied by a *lictor*, whenever she went out, and the honour of one or two *lictors* was usually granted to the wives and other female members of the Imperial family.

There were also thirty *lictors* called *Lictores Curiati*, whose duty it was to summon the *curiae* to the *comitia curiata*; and when these meetings became little more than a form, their suffrages were represented by the thirty *lictors*.

LIMEN. [JANUA.]

LINTER, a light boat, frequently formed of the trunk of a tree, and drawing little water.

LITHOSTROTA. [DOMUS, p. 141, a.]

LITRA (λίτρα), a Sicilian silver coin, equal in value to the Aeginetan obol.

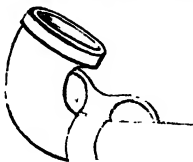
LITURGIES. [LEITOURGIA.]

LITUUS, probably an Etruscan word signifying *crooked*. 1. The crooked staff borne by the *augurs*, with which they divided the expanse of heaven, when viewed with reference to divination (*templum*), into regions (*regiones*). It is very frequently exhibited upon works of art. The figure in the middle of the following illustrations is from an ancient specimen of Etruscan sculpture, representing an *augur*; the two others are Roman *denarii*. 2. A sort of trumpet slightly curved at the extremity. It differed both from the *tuba* and the *cornu*, the former being straight,



LITUUS, AUGUR'S STAFF.

while the latter was bent round into a spiral shape. Its tones are usually characterised as harsh and shrill.



LORICA, A SMALL SHAGGY BLANKET.

LIXAE. [CALONES.]

LODIX, a small shaggy blanket. It was also used as a carpet.

LOGISTAE. [EUTHYNE.]

LOOKING-GLASS. [SPECULUM.]

LOOM. [TELA.]

LORICA (δώραξ) a cuirass. The cuirass was worn by the heavy-armed infantry both among the Greeks and Romans. The soldiers commonly wore cuirasses made of flexible bands of steel, or cuirasses of chain mail; but those of generals and officers usually consisted of two γύαλα, the breast-piece and back-piece, made of bronze, iron, &c., which were joined by means of buckles (περόναι). The epithets λεπιδωτός and φολιδωτός are applied to a cuirass; the former on account of its resemblance to the scales of fish (λεπίσιν), the latter to the scales of serpents (φολίσιν).



LORICA.  
λεπιδωτός.

LORICA.  
φολιδωτός.



Among the Asiatic nations the cuirass was frequently made of cotton, and among the Sarmatians and other northern nations of horn.

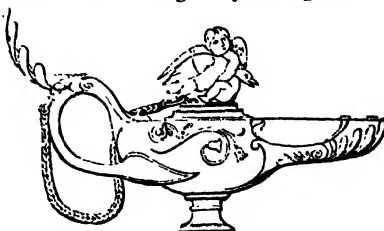
LOTS. [SORTES.]

LUCAR. [HISTRO.]

LUCERES. [TRIBUS.]

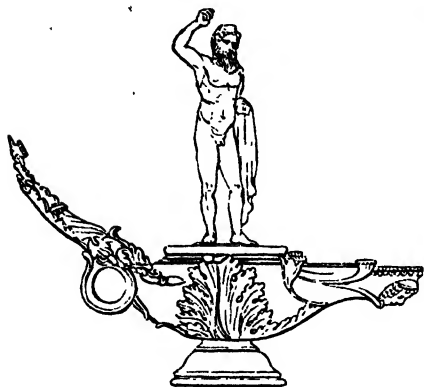
LUCERNA (λύχνος) an oil lamp. The Greeks and Romans originally used candles; but in later times candles were chiefly confined to the houses of the lower classes. [CANDELA.] A great number of ancient lamps has come down to us; the greater part of which are made of terra cotta, but also a considerable number of bronze. Most of the lamps are of an oval form, and flat upon the top, on which there are frequently figures in relief. In the lamps there are one or more round holes, according to the number of wicks (*ellyphnia*)

burnt in it; and as these holes were called from an obvious analogy, *μυκτῆρες* or *μύξαι*, literally nostrils or nozzles, the lamp was also called *Monomyxos*, *Dimyxos*, *Trimyxos*, or *Polymyxos*, according as it contained one, two, three, or a greater number of nozzles or holes for the wicks. The following is an example of a *dimyxos lucerna*, upon which there is a winged boy with a goose.



LUCERNA, LAMP.

The next woodcut represents one of the most beautiful bronze lamps which has yet been found. Upon it is the figure of a standing Silenus.



LUCERNA LAMP.

The lamps sometimes hung in chains from the ceiling of the room, but they generally stood upon a stand. [CANDELABRUM.]

**LUCTA, LUCTATIO** (πάλη, πάλαισμα, παλαισμός, or καταθλητική), wrestling.

The Greeks ascribed the invention of wrestling to mythical personages, and Hermes, the god of all gymnastic exercises, also presided over wrestling. In the Homeric age wrestling was much practised: during this period wrestlers contended naked, and only the loins were covered with the perizoma (περίζωμα), and this custom probably remained throughout Greece until Ol. 15, from which time the perizoma was, no longer used, and wrestlers fought entirely naked. In the Homeric age the custom of anointing the body for the purpose of wrestling does not appear to have been known, but in the time of Solon it was quite general, and was said to have been adopted by the Cretans and Lacedaemonians at a very early period. After the body was anointed, it was strewed over

with sand or dust, in order to enable the wrestlers to take a firm hold of each other. If one combatant threw the other down three times, the victory was decided. Wrestling was practised in all the great games of the Greeks. The most renowned wrestler was Milon, of Croton. [PANCRA TIUM.]

**LUDI**, the common name for the whole variety of games and contests which were held at Rome on various occasions, but chiefly at the festivals of the gods; and as the ludi at certain festivals formed the principal part of the solemnities, these festivals themselves are called ludi. Sometimes ludi were also held in honour of a magistrate or a deceased person, in which case they may be considered as ludi privati.

All ludi were divided by the Romans into two classes, *ludi circenses* and *ludi scenici*, accordingly as they were held in the circus or in the theatre; in the latter case they were mostly theatrical representations with their various modifications; in the former they consisted of all or of a part of the games enumerated in the articles *CIRCUS* and *GLADIATORES*. Another division of the ludi into *stati*, *imperativi*, and *votivi*, is analogous to the division of the *feriae*. [FERIAE.]

The superintendence of the games, and the solemnities connected with them, was in most cases intrusted to the aediles. [AEDILES.] If the lawful rites were not observed in the celebration of the ludi, it depended upon the decision of the pontiffs whether they were to be held again (*instaurari*) or not. An alphabetical list of the principal ludi is subjoined.

**LUDI APOLLINARES** were instituted at Rome during the second Punic war, after the battle of Cannae (212 B.C.), at the command of an oracle contained in the books of the ancient seer Marcius, in order to obtain the aid of Apollo. They were held every year under the superintendence of the praetor urbanus, and ten men sacrificed to Apollo, according to Greek rites, a bull with gilt horns and two white goats also with gilt horns, and to Latona a heifer with gilt horns. The games themselves were held in the *Circus Maximus*, the spectators were

adorned with chaplets, and each citizen gave a contribution towards defraying the expenses. In A.C. 208, it was ordained that they should always be celebrated on the 6th of July.

LUDI AUGUSTALES. [AUGUSTALES.]

LUDI CAPITOLINI were instituted A.C. 387, after the departure of the Gauls from Rome, as a token of gratitude towards Jupiter Capitolinus, who had saved the capitol in the hour of danger. The superintendence of the games was entrusted to a college of priests called *Capitolini*.

LUDI CIRCENSES, ROMANI or MAGNI, were celebrated every year during several days, from the fourth to the twelfth of September, in honour of the three great divinities, Jupiter, Juno, and Minerva, or, according to others, in honour of Jupiter, Consus, and Neptunus Equestris. They were superintended by the curule aediles. For further particulars see CIRCUS.

LUDI COMPITALICII. [COMPITALIA.]

LUDI FLORALES. [FLORALIA.]

LUDI FUNERES were games celebrated at the funeral pyre of illustrious persons. Such games are mentioned in the very early legends of the history of Greece and Rome, and they continued with various modifications until the introduction of Christianity. It was at such a ludus funebris, in A.C. 264, that gladiatorial fights were exhibited at Rome for the first time, which henceforwards were the most essential part in all funeral games. [GLADIATORES.]

LUDI LIBERALES. [DIONYSIA.]

LUDI MEGALENSES. [MEGALESIA.]

LUDI PLEBEII were instituted probably in commemoration of the reconciliation between the patricians and plebeians after the first secession to the mons sacer, or, according to others, to the Aventine. They were held on the 16th, 17th, and 18th of November, and were conducted by the plebeian aediles.

LUDI SARCULARES. During the time of the republic these games were called *ludi Tarentini*, *Terentini*, or *Taurii*, and it was not till the time of Augustus that they bore the name of *ludi saeculares*.

The names *Tarenti* or *Taurii* are perhaps nothing but different forms of the same word, and of the same root as Tarquinius. There were various accounts respecting the origin of the games, yet all agree in stating that they were celebrated for the purpose of averting from the state some great calamity by which it had been afflicted, and that they were held in honour of Dis and Proserpina. From the time of the consul Valerius Poplicola down to that of Augustus, the Tarentine games were held only three times, and again only on certain emergencies, and not at any fixed period, so that we must conclude that their celebration was in no way connected with certain cycles of time (*saecula*). Not long after Augustus had assumed the supreme power in the republic, the quindecimviri announced that according to their books *ludi saeculares* ought to be held, and at the same time tried to prove from history that in former times they had not only been celebrated repeatedly, but almost regularly once in every century.

The festival, however, which was now held, was in reality very different from the ancient Tarentine games; for Dis and Proserpina, to whom formerly the festival belonged exclusively, were now the last in the list of the divinities in honour of whom the *ludi saeculares* were celebrated. The festival took place in summer, and lasted for three days and three nights. On the first day the games commenced in that part of the Campus Martius, which had belonged to the last Tarquin, from whom it derived its name Tarentum, and sacrifices were offered to Jupiter, Juno, Neptune, Minerva, Venus, Apollo, Mercury, Ceres, Vulcan, Mars, Diana, Vesta, Hercules, Latona, the Parcae, and to Dis and Proserpina. The solemnities began at the second hour of the night, and the emperor opened them by the river side with the sacrifice of three lambs to the Parcae upon three altars erected for the purpose, and which were sprinkled with the blood of the victims. The lambs themselves were burnt. A temporary scene like that of a theatre was erected in the Tarentum, and illuminated with lights and fires.

In this scene festive hymns were sung by a chorus, and various other ceremonies, together with theatrical performances took place. During the morning of the first day the people went to the capitol to offer solemn sacrifices to Jupiter; thence they returned to the Tarentum, to sing choruses in honour of Apollo and Diana. On the second day the noblest matrons, at an hour fixed by an oracle, assembled on the Capitol, offered supplications, sang hymns to the gods, and also visited the altar of Juno. The emperor and the quindecimviri offered sacrifices which had been vowed before, to all the great divinities. On the third day Greek and Latin choruses were sung in the sanctuary of Apollo by three times nine boys and maidens of great beauty whose parents were still alive. The object of these hymns was to implore the protection of the gods for all cities, towns, and officers of the empire. One of these hymns was the *carmen saeculare* by Horace, which was especially composed for the occasion and adapted to the circumstances of the time. During the whole of the three days and nights, games of every description were carried on in all the circuses and theatres, and sacrifices were offered in all the temples.

The first celebration of the *ludi saeculares* in the reign of Augustus took place in the summer of B. C. 17.

LUDI TARENTINI OR TAURIL. [LUDI SAECULARES.]

LUDUS. [GLADIATORES, p. 191, a.]

LUDUS TROJAE. [CIRCUS, p. 91, b.]

LUPERCALIA, one of the most ancient Roman festivals, which was celebrated every year in honour of Lupercus, the god of fertility. It was originally a shepherd-festival, and hence its introduction at Rome was connected with the names of Romulus and Remus, the kings of shepherds. It was held every year, on the 15th of February, in the Lupercal, where Romulus and Remus were said to have been nurtured by the she-wolf; the place contained an altar and a grove sacred to the god Lupercus. Here the Luperci assembled on the day of the Lupercalia, and sacrificed to the god goats and young dogs. Two

youths of noble birth were then led to the Luperci, and one of the latter touched their foreheads with a sword dipped in the blood of the victims; other Luperci immediately after wiped off the bloody spots with wool dipped in milk. Hereupon the two youths were obliged to break out into a shout of laughter. This ceremony was probably a symbolical purification of the shepherds. After the sacrifice was over, the Luperci partook of a meal, at which they were plentifully supplied with wine. They then cut the skins of the goats which they had sacrificed, into pieces: with some of which they covered parts of their body in imitation of the god Lupercus, who was represented half naked and half covered with goat skin. The other pieces of the skins they cut in the shape of thongs, and holding them in their hands they ran with them through the streets of the city, touching or striking with them all persons whom they met in their way, and especially women, who even used to come forward voluntarily for the purpose, since they believed that this ceremony rendered them fruitful, and procured them an easy delivery in childbearing. This act of running about with thongs of goatskin was a symbolic purification of the land, and that of touching persons a purification of men, for the words by which this act is designated are *februare* and *lustrare*. The goatskin itself was called *februum*, the festive day *dies februata*, the month in which it occurred *Februarius*, and the god himself *Februus*.

The festival of the Lupercalia, though it necessarily lost its original import at the time when the Romans were no longer a nation of shepherds, was yet always observed in commemoration of the founders of the city. M. Antonius, in his consulship, was one of the Luperci, and not only ran with them half naked and covered with pieces of goatskin through the city, but even addressed the people in the forum in this rude attire.

LUPERCI, the priests of the god Lupercus. They formed a college, the members of which were originally youths of patrician families, and which was said to have been instituted by Romulus and

Remus. The college was divided into two classes, the one called *Fabii* or *Fabiani*, and the other *Quinctilii* or *Quinctiliani*. The office was not for life, but how long it lasted is not known. Julius Caesar added to the two classes of the college a third with the name of *Julii* or *Juliani*, and made Antonius their high-priest. He also assigned to them certain revenues (*vectigalia*) which were afterwards withdrawn from them.

LUPUS FERREUS, the iron wolf used by the besieged in repelling the attacks of the besiegers, and especially in seizing the battering-ram and diverting its blows.

LUSTRATIO (καθαρσις), was originally a purification by ablution in water. But the lustrations, of which we possess direct knowledge, are always connected with sacrifices and other religious rites, and consisted in the sprinkling of water by means of a branch of laurel or olive, and at Rome sometimes by means of the aspergillum, and in the burning of cerise materials, the smoke of which was thought to have a purifying effect. Whenever sacrifices were offered, it seems to have been customary to carry them around the person or thing to be purified. Lustrations were made in ancient Greece, and probably at Rome also, by private individuals when they had polluted themselves by any criminal action. Whole cities and states also sometimes underwent purifications to expiate the crime or crimes committed by a member of the community. The most celebrated purification of this kind was that of Athens, performed by Epimenides of Crete, after the Cylonian massacre. Purification also took place when a sacred spot had been unhallowed by profane use, as by burying dead bodies in it, as was the case with the island of Delos.

The Romans performed lustrations on many occasions, on which the Greeks did not think of them; and the object of most Roman lustrations was not to atone for the commission of crime, but to obtain the blessing of the gods upon the persons or things which were lustrated. Thus fields were purified after the business of sowing

was over, and before the sickle was put to the corn. [ARVALES FRATRES.] Sheep were purified every year at the festival of the Palilia. All Roman armies before they took the field were lustrated, and as the solemnity was probably always connected with a review of the troops, the word *lustratio* is also used in the sense of the modern review. The establishment of a new colony was always preceded by a *lustratio* with solemn sacrifices. The city of Rome itself, as well as other towns within its dominion, always underwent a *lustratio*, after they had been visited by some great calamity, such as civil bloodshed, awful prodigies, and the like. A regular and general *lustratio* of the whole Roman people took place after the completion of every *lustrum*, when the censor had finished his census and before he laid down his office. This *lustratio* (also called *lustrum*) was conducted by one of the censors, and held with sacrifices called *Suovetaurilia*, because the sacrifices consisted of a pig (or ram), a sheep, and an ox. It took place in the Campus Martius, where the people assembled for the purpose. The sacrifices were carried three times around the assembled multitude.

LUSTRUM (from *luo*, Gr. λούω) is properly speaking a lustration or purification, and in particular the purification of the whole Roman people performed by one of the censors in the Campus Martius, after the business of the census was over. [CENSUS; LUSTRATIO.] As this purification took place only once in five years, the word *lustrum* was also used to designate the time between two lustra. The first *lustrum* was performed in B. C. 566, by king Servius, after he had completed his census, and it is said to have taken place subsequently every five years, after the census was over. The census might be held without the *lustrum*, and indeed two cases of this kind are recorded which happened in B. C. 459 and 214. In these cases the *lustrum* was not performed on account of some great calamities which had befallen the republic.

The time when the *lustrum* took place has been very ingeniously defined by Nie-

buhr. Six ancient Romulian years of 304 days each were, with the difference of one day, equal to five solar years of 365 days each, or the six ancient years made 1824 days, while the five solar years contained 1825 days. The lustrum, or the great year of the ancient Romans, was thus a cycle, at the end of which, the beginning of the ancient year nearly coincided with that of the solar year. As the coincidence, however, was not perfect, a month of 24 days was intercalated in every eleventh lustrum. Now it is highly probable that the recurrence of such a cycle or great year was, from the earliest times, solemnised with sacrifices and purifications, and that Servius Tullius did not introduce them, but merely connected them with his census, and thus set the example for subsequent ages.

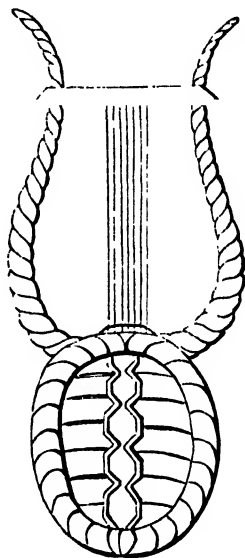
Many writers of the latter period of the republic and during the empire, use the word lustrum for any space of five years, and without any regard to the census, while others even apply it in the sense of the Greek pentaeteris or an Olympiad, which contained only four years.

LYRA (λύρα, Lat. *fides*), a lyre, one of the most ancient musical instruments of the stringed kind. The Greeks attributed the invention of the lyre to Hermes, who is said to have formed the instrument of a tortoise-shell, over which he placed gut-strings. The name λύρα, however, does not occur in the Homeric poems, and the ancient lyre, called in Homer *phorminx* (φόρμιγξ) and *citharis* (κίθαρις), seems rather to have resembled the *cithara* of later times, which was in some respects like a modern guitar. In the *cithara* the strings were drawn across the bottom, whereas in the lyra of ancient times they were free on both sides. The lyre is also called χέλυς or χελώνη, and in Latin *testudo*, because it was made of a tortoise-shell.

The lyre had originally three or four strings, but after the time of Terpander of Antissa (about a. c. 650), who is said to have added three more, it was generally made with seven. The ancients, however, made use of a variety of lyres; and about the time of Sappho and Anacreon several stringed instruments, such as *magadis*, *bar-*

*biton*, and others, were used in Greece, and especially in Lesbos. They had been introduced from Asia Minor, and their number of strings far exceeded that of the lyre, for we know that some had even twenty strings, so that they must have more resembled a modern harp than a lyre.

But the lyra and cithara had in most cases no more than seven strings. The lyre had a great and full-sounding bottom, which continued as before to be made generally of tortoise-shell, from which the horns rose as from the head of a stag. A transverse piece of wood connecting the two horns at or near their top-ends served to fasten the strings,



LYRA.

and was called *λύρον*, and in Latin *transillum*. The horns were called *πήχεις* or *κορυαί*. These instruments were often adorned in the most costly manner with gold and ivory. The lyre was considered as a more manly instrument than the *cithara*, which, on account of its smaller-sounding bottom, excluded full-sounding

and deep tones, and was more calculated for the middle tones. The lyre when played stood in an upright position between the knees, while the cithara stood upon the knees of the player. Both instruments were held with the left hand, and played with the right. It has generally been supposed that the strings of these instruments were always touched with a little staff called *plectrum* (πλήκτρον), but among the paintings discovered at Herculaneum we find several instances where the persons play the lyre with their fingers. The lyre was at all times only played as an accompaniment to songs.

The Latin name *fides*, which was used for a lyre as well as a cithara, is probably the same as the Greek *σφίδης*, which signifies gut-string.

The lyre (*cithara* or *phorminx*) was at first used in the recitations of epic poetry, though it was probably not played during the recitation itself, but only as a prelude before the minstrel commenced his story, and in the intervals or pauses between the several parts. The lyre has given its name to a species of poetry called lyric; this kind of poetry was originally never recited or sung without the accompaniment of the lyre, and sometimes also of an appropriate dance.

## M.

## MAGADIS. [LYRA].

MAGISTER, which contains the same root as *mag-is* and *mag-nus*, was applied at Rome to persons possessing various kinds of offices, and especially to the leading person in a collegium or corporation (COLLEGIUM); thus the *magister societatis* was the president of the corporation of equites, who farmed the taxes at Rome.

MAGISTRATUS was a person *qui juri dicundo praeest*. The King was originally the sole Magistratus; he had all the Potestas. On the expulsion of the Kings, two Consuls were annually appointed, and they were Magistratus. In course of time other Magistratus were appointed; namely, dictators, censors, praetors,

aediles, tribunes of the plebs, and the Decemviri litibus judicandis. The governors of provinces with the title of Propraetor or Proconsul were also Magistratus.

The word Magistratus contains the same element as *mag(ister)* and *mag(nus)*; and it signifies both the person and the office, as we see in the phrase *se magistratu abdicare*.

The auspicia maxima belonged to the consuls, praetors, and censors, and the minor auspicia to the other magistratus; accordingly, the consuls, praetors, and censors were called *Majores*, and they were elected at the comitia centuriata; the other magistratus were called *Minores*. The former had the imperium, the latter had not. The magistratus were also divided into curules and those who were not curules: the magistratus curules were the dictator, consuls, praetors, censors, and the curule aediles, who were so called, because they had the jus sellae curulis. The magistratus were chosen only from the patricians in the early republic, but in course of time the plebeians shared these honours, with the exception of that of the Interrex: the plebeian magistratus, properly so called, were the plebeian aediles and the tribuni plebis.

MAJESTAS, pretty nearly corresponds to treason in English law; but all the offences included under majestas comprehend more than the English treason. One of the offences included in majestas was the effecting, aiding in, or planning the death of a magistratus populi Romani, or of one who had imperium or potestas. Though the phrase *crimen majestatis* was used, the complete expression was *crimen laesa, imminutae, diminutae, minutae, majestatis*.

The word majestas, consistently with its relation to *mag(nus)*, signifies the magnitude or greatness of a thing. Accordingly, the phrases *majestas populi Romani*, *imperii majestas*, signify the whole of that which constituted the Roman state; in other words, the sovereign power of the Roman state. The expression *minuere majestatem* consequently signifies any act by which this majestas is impaired. In the republican period the term *majestas laesa* or *minuta* was most commonly applied to cases of a general betraying or surrendering his army to the



enemy, exciting sedition, and generally by his bad conduct in administration impairing the majestas of the state.

The old punishment of majestas was perpetual interdiction from fire and water. In the later imperial period, persons of low condition were thrown to wild beasts, or burnt alive; persons of better condition were simply put to death.

In the early times of the republic, every act of a citizen which was injurious to the state or its peace was called *perduellio*, and the offender (*perduellus*) was tried before the *populus* (*populi judicio*), and, if convicted, put to death. *Perduellus* originally signified *hostis*; and thus the old offence of *perduellio* was equivalent to making war on the Roman state. The trial for *perduellio* (*perduellionis judicium*) existed to the later times of the republic; but the name seems to have almost fallen into disuse, and various leges were passed for the purpose of determining more accurately what should be majestas. These were a *lex Apuleia*, probably passed in the fifth consulship of Marius, the exact contents of which are unknown, a *lex Varia* b. c. 91, a *lex Cornelia* passed by L. Cornelius Sulla, and the *lex Julia*, which continued under the empire to be the fundamental enactment on this subject. This *lex Julia* is by some attributed to C. Julius Caesar, and assigned to the year b. c. 48.

Under the empire the term majestas was applied to the person of the reigning Caesar, and we find the phrases majestas Augusta, imperatoria, and regia. It was, however, nothing new to apply the term to the emperor, considered in some of his various capacities, for it was applied to the magistratus under the republic, as to the consul and praetor. Horace even addresses Augustus in the terms *majestas*, but this can hardly be viewed otherwise than as a personal compliment, and not as said with reference to any of the offices which he held.

MALLEOLUS, a hammer, the transverse head of which was formed for holding pitch and tow, which, having been set on fire, was projected slowly, so that it might not be extinguished during its flight, upon

houses and other buildings in order to set them on fire: it was therefore commonly used in sieges together with torches and falaricae.

MALUS. [NAVIS.]

MANCEPS has the same relation to Mancipium that Auspex has to Auspicium. It is properly *qui manu capit*. But the word has several special significations. Mancipes were they who bid at the public lettings of the censors for the purpose of farming any part of the public property. Sometimes the chief of the publicani generally are meant by this term, as they were no doubt the bidders and gave the security, and then they shared the undertaking with others or underlet it. The mancipes would accordingly have distinctive names according to the kind of revenue which they took on lease, as *Decumani*, *Portitores*, *Pecuarii*.

MANCIPATIO. [MANCIPIUM.]

MANCIPIUM, MANCIPATIO. These words are used to indicate the formal transfer of the ownership of a thing, and are derived from the fact that the person who received the thing took hold of it (*mancipatio dicitur quia manu res capitur*). It was not a simple corporeal apprehension, but one which was accompanied with certain forms described by Gaius the jurist:—"Mancipatio is effected in the presence of not less than five witnesses, who must be Roman citizens and of the age of puberty (*puberes*), and also in the presence of another person of the same status, who holds a pair of brazen scales, and hence is called *Libripens*. The purchaser (*qui Mancipio accipit*), taking hold of the thing, says: I affirm that this slave (*homo*) is mine *Ex Jure Quiritium*, and he is purchased by me with this piece of money (*aes*) and brazen scales. He then strikes the scales with the piece of money, and gives it to the seller as a symbol of the price (*quasi pretii loco*). This mode of transfer applied to all free persons or slaves, animals or lands, all of which persons and things were called *Res Mancipi*; other things were called *Nec Mancipi*. Lands (*praedia*) might be thus transferred, though the parties to the mancipation were not on the lands; but all other things, which were objects of mancipation,

were only transferable in the presence of the parties, because corporeal apprehension was a necessary part of the ceremony. The party who transferred the ownership of a thing pursuant to these forms was said *mancipio dare*; he who thus acquired the ownership was said *mancipio accipere*. The verb *mancipare* is sometimes used as equivalent to *mancipio dare*.

*Mancipium* may be used as equivalent to complete ownership, and may thus be opposed to *usus* and to *fructus*. Sometimes the word *mancipium* signifies a slave, as being one of the *res mancipi*.

MANDA'TUM, often signifies a command from a superior to an inferior. Under the empire the *mandata principum* were the commands and instructions given to governors of provinces and others.

MANIPULUS. [EXERCITUS, p. 167, b.]

MANUBIAE [SPOLIA.]

MANUMISSIO was the form by which slaves were released from slavery. There were three modes by which this was effected, namely, *Vindicta*, *Census*, and *Testamentum*. Of these the *manumissio* by *vindicta* is probably the oldest, and perhaps was once the only mode of manumission. It is mentioned by Livy as in use at an early period; and, indeed, he states that some persons refer the origin of the *vindicta* to the event which he relates, and derive its name from *Vindicius*; the latter part, at least, of the supposition is of no value.

The ceremony of the *manumissio* by the *vindicta* was as follows:—The master brought his slave before the *magistratus*, and stated the grounds (*causa*) of the intended manumission. The *lictor* of the *magistratus* laid a rod (*festuca*) on the head of the slave, accompanied with certain formal words, in which he declared that he was a free man *ex jure quirritum*, that is, *vindicavit in liberatem*. The master in the meantime held the slave, and after he had pronounced the words *hunc hominem liberum volo*, he turned him round and let him go (*emisit e manu*), whence the general name of the act of manumission. The word *vindicta* itself, which is properly the *res vindicata*, is used for *festuca* by Horace.

In the case of the census the slave was

registered by the censors as a citizen with his master's consent. The third mode of manumission was, when a master gave liberty to a slave by his will (*testamentum*).

The act of manumission established the relation of *patronus* and *libertus* between the manumissor and the manumitted. When manumitted by a citizen, the *libertus* took the *praenomen* and the *gentile name* of the manumissor, and became in a sense a member of the gens of his patron. To these two names he added some other name as a cognomen, either some name by which he was previously known, or some name assumed on the occasion: thus we find the names M. Tullius Tiro, P. Terentius Afer, and other like names. The relation between a *patronus* and *libertus* is stated under *PATRONUS*.

Before the year a. c. 311, the *libertini* had not the *suffragium*, but in that year the censor Appius Claudius gave the *libertini* a place in the tribes, and from this time the *libertini* had the *suffragium* after they were duly admitted on the censors' roll. In the year a. c. 304, they were placed in the *tribus urbanae*, and not allowed to perform military service. In the censorship of Tiberius Gracchus, a. c. 169, they were placed in one of the *tribus urbanae*, determined by lot. Subsequently, by a law of Aemilius Scaurus, about a. c. 116, they were restored to the four city tribes, and this remained their condition to the end of the republic, though various attempts were made to give them a better suffrage.

A tax was levied on manumission by a *lex Manlia*, a. c. 357: it consisted of the twentieth part of the value of the slave, hence called *Vicesima*.

MANUS FERREA. [HARFAGO.]

MARRIAGE. [MATRIMONIUM.]

MATERFAMILIAS. [MATRIMONIUM, p. 244, a.]

MATRALIA, a festival celebrated at Rome every year on the 11th of June, in honour of the goddess Mater Matuta, whose temple stood in the Forum Boarium. It was celebrated only by Roman matrons, and the sacrifices offered to the goddess consisted of cakes baked in pots of earthenware. Slaves were not allowed to take

part in the solemnities, or to enter the temple of the goddess. One slave, however, was admitted by the matrons, but only to be exposed to a humiliating treatment, for one of the matrons gave her a blow on the cheek, and then sent her away from the temple. The matrons on this occasion took with them the children of their sisters, but not their own, held them in their arms, and prayed for their welfare.

**MATRONALIA**, a festival celebrated on the Kalends of March in honour of Juno Lucina. Hence Horace says, "*Martiis caelebs quid agam Kalendis.*"

**MATRIMONIUM, NUP'TIAE**, (*γάμος*), marriage. 1. GREEK. The ancient Greek legislators considered the relation of marriage as a matter not merely of private, but also of public or general interest. This was particularly the case at Sparta, where proceedings might be taken against those who married too late or unsuitably, as well as against those who did not marry at all.

But independent of public considerations, there were also private or personal reasons, peculiar to the ancients, which made marriage an obligation. One of these was the duty incumbent upon every individual to provide for a continuance of representatives to succeed himself as ministers of the Divinity; and another was the desire felt by almost every one, not merely to perpetuate his own name, but to leave some one who might make the customary offerings at his grave. We are told that with this view childless persons sometimes adopted children.

The choice of a wife among the ancients was but rarely grounded upon affection, and scarcely ever could have been the result of previous acquaintance or familiarity. In many cases a father chose for his son a bride whom the latter had never seen, or compelled him to marry for the sake of checking his extravagances.

By the Athenian laws a citizen was not allowed to marry with a foreign woman, nor conversely, under very severe penalties, but proximity by blood (*ἀγχιστεία*), or consanguinity (*συγγένεια*), was not, with some few exceptions, a bar to marriage in

any part of Greece; direct lineal descent was.

At Athens the most important preliminary to marriage was the betrothal (*ἐγγύησις*), which was in fact indispensable to the complete validity of a marriage contract. It was made by the natural or legal guardian (*δ κύριος*) of the bride elect, and attended by the relatives of both parties as witnesses. The wife's dowry was settled at the betrothal.

On the day before the *gamos*, or marriage, or sometimes on the day itself, certain sacrifices or offerings (*προτέλεια γάμων* or *προγάμεια*) were made to the gods who presided over marriage. Another ceremony of almost general observance on the wedding day, was the bathing of both the bride and bridegroom in water fetched from some particular fountain, whence, as some think, the custom of placing the figure of a *λουτροφόρος* or "water carrier" over the tombs of those who died unmarried. After these preliminaries, the bride was generally conducted from her father's to the house of the bridegroom at nightfall, in a chariot (*ἐφ' ἄμαξης*) drawn by a pair of mules or oxen, and furnished with a kind of couch (*κλινίς*) as a seat. On either side of her sat the bridegroom and one of his most intimate friends or relations, who from his office was called the *paranymph* (*παράνυμφος* or *νυμφεύτης*); but as he rode in the carriage (*ὄχημα*) with the bride and bridegroom, he was sometimes called the *παρόχος*.

The nuptial procession was probably accompanied, according to circumstances, by a number of persons, some of whom carried the nuptial torches. Both bride and bridegroom (the former veiled) were decked out in their best attire, with chaplets on their heads, and the doors of their houses were hung with festoons of ivy and bay. As the bridal procession moved along, the hymenaean song was sung to the accompaniment of Lydian flutes, even in olden times, as beautifully described by Homer, and the married pair received the greetings and congratulations of those who met them. After entering the bridegroom's house, into which the bride was probably conducted by his mother, bearing a lighted torch, it was

customary to shower sweetmeats upon them (*καταχύσματα*), as emblems of plenty and prosperity.

After this came the nuptial feast, to which the name *gamos* was particularly applied; it was generally given in the house of the bridegroom or his parents; and besides being a festive meeting, served other and more important purposes. There was no public rite, whether civil or religious, connected with the celebration of marriage amongst the ancient Greeks, and therefore no public record of its solemnisation. This deficiency then was supplied by the marriage feast, for the guests were of course competent to prove the fact of a marriage having taken place. To this feast, contrary to the usual practice amongst the Greeks, women were invited as well as men; but they seem to have sat at a separate table, with the bride still veiled amongst them. At the conclusion of this feast she was conducted by her husband into the bridal chamber; and a law of Solon required that on entering it they should eat a quince together, as if to indicate that their conversation ought to be sweet and agreeable. The song called the *Epithalamium* was then sung before the doors of the bridal chamber.

The day after the marriage, the first of the bride's residence in her new abode, was called the *epaulia* (*ἐπαύλια*); on which their friends sent the customary presents to the newly married couple. On another day, the *apaulia* (*ἀπαύλια*), perhaps the second after marriage, the bridegroom left his house, to lodge apart from his wife at his father's-in-law. Some of the presents made to the bride by her husband and friends were called *anacalypteria* (*ἀνακαλυπτήρια*), as being given on the occasion of the bride first appearing unveiled: they were probably given on the *epaulia*, or day after the marriage. Another ceremony observed after marriage was the sacrifice which the husband offered up on the occasion of his bride being registered amongst his own phratres.

The above account refers to Athenian customs. At Sparta the betrothal of the bride by her father or guardian (*κύριος*) was requisite as a preliminary of marriage, as well as at Athens. Another custom pe-

culiar to the Spartans, and a relic of ancient times, was the seizure of the bride by her intended husband, but of course with the sanction of her parents or guardians. She was not, however, immediately domiciled in her husband's house, but cohabited with him for some time clandestinely, till he brought her, and frequently her mother also, to his home.

The Greeks, generally speaking, entertained little regard for the female character. They considered women, in fact, as decidedly inferior to men, qualified to discharge only the subordinate functions in life, and rather necessary as helpmates than agreeable as companions. To these notions female education for the most part corresponded, and in fact confirmed them; it did not supply the elegant accomplishments and refinement of manners which permanently engage the affections, when other attractions have passed away. Aristotle states, that the relation of man to woman is that of the governor to the subject; and Plato, that a woman's virtue may be summed up in a few words, for she has only to manage the house well, keeping what there is in it, and obeying her husband. Among the Dorians, however, and especially at Sparta, women enjoyed much more estimation than in the rest of Greece.

2. ROMAN. A legal Roman marriage was called *justæ nuptiæ*, *justum matrimonium*, as being conformable to *jus* (*civile*) or to law. A legal marriage was either *Cum conventione uzoris in manum riri*, or it was without this conventio. But both forms of marriage agreed in this: there must be connubium between the parties, and consent. The legal consequences as to the power of the father over his children were the same in both.

*Connubium* is merely a term which comprehends all the conditions of a legal marriage. Generally it may be stated, that there was only connubium between Roman citizens; the cases in which it at any time existed between parties, not both Roman citizens, were exceptions to the general rule. Originally, or at least at one period of the republic, there was no connubium between the patricians and the plebeians;

but this was altered by the Lex Canuleia (a. c. 445.), which allowed connubium between persons of those two classes.

There were various degrees of consanguinity and affinity, within which there was no connubium.

An illegal union of a male and female, though affecting to be, was not a marriage: the man had no legal wife, and the children had no legal father: consequently they were not in the power of their reputed father.

The marriage *Cum conventione* differed from that *Sine conventione*, in the relationship which it effected between the husband and the wife; the marriage *cum conventione* was a necessary condition to make a woman a *materfamilias*. By the marriage *cum conventione*, the wife passed into the familia of her husband, and was to him in the relation of a daughter, or, as it was expressed, *in manum venit*. In the marriage *sine conventione*, the wife's relation to her own familia remained as before, and she was merely *uxor*. "*Uxor*," says Cicero, "is a genus of which there are two species; one is *materfamilias*, *quae in manum venit*; the other is *uxor* only." Accordingly, a *materfamilias* is a wife who is in manum, and in the familia of her husband. A wife not in manum was not a member of her husband's familia, and therefore the term could not apply to her. *Matrona* was properly a wife not in manum, and equivalent to *uxor*; and she was called *matrona* before she had any children. But these words are not always used in these their original and proper meanings.

It does not appear that any forms were requisite in the marriage *sine conventione*; and apparently the evidence of such marriage was cohabitation *matrimonii causa*. The *matrimonii causa* might be proved by various kinds of evidence.

In the case of a marriage *cum conventione*, there were three forms, 1. *Usus*, 2. *Farreum*, and 3. *Coemptio*.

1. Marriage was effected by *usus*, if a woman lived with a man for a whole year as his wife; and this was by analogy to usucaption of movables generally, in which *usus* for one year gave ownership. The

Law of the Twelve Tables provided, that if a woman did not wish to come into the manus of her husband in this manner, she should absent herself from him annually for three nights (*trinoctium*) and so break the usus of the year.

2. *Farreum* was a form of marriage, in which certain words were used in the presence of ten witnesses, and were accompanied by a certain religious ceremony, in which panis farreus was employed; and hence this form of marriage was also called *confarreatio*. It appears that certain priestly offices, such as that of Flamen Dialis, could only be held by those who were born of parents who had been married by this ceremony (*confarreati parentes*).

3. *Coemptio* was effected by mancipatio, and consequently the wife was in mancipio. [MANCIPIUM.] A woman who was cohabiting with a man as *uxor*, might come into his manus by this ceremony, in which case the coemptio was said to be *matrimonii causa*, and she who was formerly *uxor* became *apud maritum filiae loco*.

*Sponsalia* were not an unusual preliminary of marriage, but they were not necessary. The *sponsalia* were an agreement to marry, made in such form as to give each party a right of action in case of non-performance, and the offending party was condemned in such damages as to the *iudex* seemed just. The woman who was promised in marriage was accordingly called *sponsa*, which is equivalent to *promissa*; the man who was engaged to marry was called *sponsus*. The *sponsalia* were of course not binding, if the parties consented to waive the contract. Sometimes a present was made by the future husband to the future wife by way of earnest (*arrha, arrha sponsalitia*), or, as it was called, *propter nuptias donatio*.

The consequences of marriage were—

1. The power of the father over the children of the marriage, which was a completely new relation, an effect indeed of marriage, but one which had no influence over the relation of the husband and wife. [PATRIA POTESTAS.]

2. The liabilities of either of the parties to the punishments affixed to the violation

of the marriage union. [ADULTERIUM; DIVORTIUM.]

3. The relation of husband and wife with respect to property. [Dos.]

When marriage was dissolved, the parties to it might marry again; but opinion considered it more decent for a woman not to marry again. A woman was required by usage (*mos*) to wait a year before she contracted a second marriage, on the pain of infamia.

It remains to describe the customs and rites which were observed by the Romans at marriages. After the parties had agreed to marry and the persons in whose potestas they were had consented, a meeting of friends was sometimes held at the house of the maiden for the purpose of settling the marriage-contract, which was written on tablets, and signed by both parties. The woman after she had promised to become the wife of a man was called *sponsa*, *pecta*, *dicta*, or *sperata*. It appears that, at least during the imperial period, the man put a ring on the finger of his betrothed, as a pledge of his fidelity. This ring was probably, like all rings at this time, worn on the left hand, and on the finger nearest to the smallest. The last point to be fixed was the day on which the marriage was to take place.

The Romans believed that certain days were unfortunate for the performance of the marriage rites, either on account of the religious character of those days themselves, or on account of the days by which they were followed, as the woman had to perform certain religious rites on the day after her wedding, which could not take place on a dies ater. Days not suitable for entering upon matrimony were the calends, nones, and ides of every month, all dies atri, the whole months of May and February, and a great number of festivals.

On the wedding-day, which in the early times was never fixed upon without consulting the auspices, the bride was dressed in a long white robe with a purple fringe, or adorned with ribands. This dress was called *tunica recta*, and was bound round the waist with a girdle (*corona*, *cingulum*, or *zona*), which the husband had to untie in

the evening. The bridal veil, called *flammeum*, was of a bright yellow colour, and her shoes likewise. Her hair was divided on this occasion with the point of a spear.

The bride was conducted to the house of her husband in the evening. She was taken with apparent violence from the arms of her mother, or of the person who had to give her away. On her way she was accompanied by three boys dressed in the *prætexta*, and whose fathers and mothers were still alive (*patrini et matrimi*). One of them carried before her a torch of white thorn (*spina*), or, according to others, of pine wood; the two others walked by her side, supporting her by the arm. The bride herself carried a distaff and a spindle, with wool. A boy called *camillus* carried in a covered vase (*cumera*, *cumerum*, or *camillum*) the so-called utensils of the bride and playthings for children (*crepundia*). Besides these persons who officiated on the occasion, the procession was attended by a numerous train of friends, both of the bride and the bridegroom.

When the procession arrived at the house of the bridegroom, the door of which was adorned with garlands and flowers, the bride was carried across the threshold by *pronubi*, i. e. men who had been married to only one woman, that she might not knock against it with her foot, which would have been an evil omen. Before she entered the house, she wound wool around the door-posts of her new residence, and anointed them with lard (*adeps suillus*) or wolf's fat (*adeps lupinus*). The husband received her with fire and water, which the woman had to touch. This was either a symbolic purification, or a symbolic expression of welcome, as the *interdicere aqua et igni* was the formula for banishment. The bride saluted her husband with the words: *ubi tu Caius, ego Caia*. After she had entered the house with distaff and spindle, she was placed upon a sheep-skin, and here the keys of the house were delivered into her hands. A repast (*coena nuptialis*) given by the husband to the whole train of relatives and friends who accompanied the bride, generally concluded the solemnity of the day. Many ancient

writers mention a very popular song, *Talasius* or *Talassio*, which was sung at weddings; but whether it was sung during the repast or during the procession is not quite clear, though we may infer from the story respecting the origin of the song, that it was sung while the procession was advancing towards the house of the husband.

It may easily be imagined that a solemnity like that of marriage did not take place among the merry and humorous Italians under a variety of jests and raileries, and Ovid mentions obscene songs which were sung before the door of the bridal apartment by girls, after the company had left. These songs were probably the old *Fescennina* [FESCENNINA], and are frequently called *Epithalamia*. At the end of the repast the bride was conducted by matrons who had not had more than one husband (*prænubæ*), to the lectus genialis in the atrium, which was on this occasion magnificently adorned and strewn with flowers. On the following day the husband sometimes gave another entertainment to his friends, which was called *repotia*, and the woman, who on this day undertook the management of the house of her husband, had to perform certain religious rites; on which account, as was observed above, it was necessary to select a day for the marriage which was not followed by a dies æter. These rites probably consisted of sacrifices to the Dii Penates.

The position of a Roman woman after marriage was very different from that of a Greek woman. The Roman presided over the whole household; she educated her children, watched over and preserved the honour of the house, and as the materfamilias she shared the honours and respect shown to her husband. Far from being confined like the Greek women to a distinct apartment, the Roman matron, at least during the better centuries of the republic, occupied the most important part of the house, the atrium.

MASKS. [PERSONA.]

MAUSOLEUM. [FUNUS, p. 186, a.]

MASTS OF SHIPS. [ANTENNA; NAVIS.]

MEALS, Greek, [ΔΕΙΠΝΟΝ]; Roman, [CORNA].

MEASURES of length [PES; JUGURUM]; of capacity, [METRETES; MEDIMNUS; MODIUS; SEXTARIUS.]

MEDIMNUS (μέδιμνος), the principal dry measure of the Greeks. It was used especially for measuring corn. The Attic medimnus was equal to six Roman modii.

The medimnus contained 11 galls. 7·1456 pints, Eng. It was divided into the following parts:—

		Galls.	Pts.
6	έκτοι, each =	1	7·85~;
12	ήμικτα „ . . .	„	7·9288
48	χολυκες „ . . .	„	1·9822
96	ξέσται „ . . .	„	·9911
192	κοτύλαι „ . . .	„	·4955

of which the *χοῖνιξ*, *ξέστης*, and *κοτύλη*, and their further subdivisions, were common to the dry and fluid measures, but the *χοῖνιξ* was of different sizes. [ΜΕΤΡΗΤΕΣ; ΧΟΡΕΝΙΧ; ΧΕΣΤΕΣ; COTYLA.]

MEGALESIA, MEGALENSIA, or MEGALENSES LUDI, a festival with games, celebrated at Rome in the month of April and in honour of the great mother of the gods (Cybelé, *μεγάλη θεός* whence the festival derived its name). The statue of the goddess was brought to Rome from Pessinus in B. C. 203, and the day of its arrival was solemnised with a magnificent procession, lectisternia, and games, and great numbers of people carried presents to the goddess on the Capitol. The regular celebration of the Megalesia, however, did not begin till twelve years later (B. C. 191), when the temple, which had been vowed and ordered to be built in B. C. 203, was completed and dedicated by M. Junius Brutus. The festival lasted for six days, beginning on the 4th of April. The season of this festival, like that of the whole month in which it took place, was full of general rejoicings and feasting. It was customary for the wealthy Romans on this occasion to invite one another mutually to their repasts.

The games which were held at the Megalesia were purely scenic, and not circenses. They were at first held on the Palatine, in front of the temple of the god-

dess, but afterwards also in the theatres. The day which was especially set apart for the performance of scenic plays was the third of the festival. Slaves were not permitted to be present at the games, and the magistrates appeared dressed in a purple toga and praetexta, whence the proverb, *purpura Megalensis*. The games were under the superintendence of the curule aediles, and we know that four of the extant plays of Terence were performed at the Megaleia.

## MEMBRA'NA. [LIBER.]

MENSA (τράπεζα), a table. The simplest kind of table was a round one with three legs, called in Greek τρίπους. Tables, however, must usually have had four legs, as the etymology of τράπεζα, the common word for table, indicates. For the houses of the opulent, tables were made of the most valuable and beautiful kinds of wood, especially of maple, or of the citrus of Africa, which was a species of cypress or juniper.

As the table was not large, it was usual to place the dishes and the various kinds of meat upon it, and then to bring it thus furnished to the place where the guests were reclining. On many occasions, indeed, each guest either had a small table to himself, or the company was divided into parties of two or three, with a separate table for each party, as is distinctly represented in the cut under SYMPOSIUM. Hence we have such phrases as *mensam apponere* or *opponere*, and *mensam auferre* or *removere*.

The two principal courses of a *deipnon* and *coena*, or a Greek and Roman dinner, were called respectively πρώτη τράπεζα, δεύτερα τράπεζα, and *mensa prima*, *mensa secunda*. [COENA; DEIPNON.]

MENSA'RII, MENSULA'RII, or NUMULA'RII, a kind of public bankers at Rome who were appointed by the state; they were distinct from the argentarii, who were common bankers, and did business on their own account. [ARGENTARII.] The mensarii had their tables or banks (*mensae*) like ordinary bankers, in the forum, and in the name of the aerarium they offered ready money to debtors who could give security to the state for it. Such an expediency was devised by the state only in times of great

distress. The first time that mensarii (*quinqueviri mensarii*) were appointed was in B. C. 352, at the time when the plebeians were so deeply involved in debt, that they were obliged to borrow money from new creditors in order to pay the old ones, and thus ruined themselves completely. On this occasion they were also authorised to ordain that cattle or land should be received as payment at a fair valuation. With the exception of this first time, they appear during the time of the republic to have always been *triumviri mensarii*. One class of mensarii, however, (perhaps an inferior order), the *mensularii* or *numularii*, seem to have been permanently employed by the state, and these must be meant when we read, that not only the aerarium but also private individuals, deposited in their hands sums of money which they had to dispose of.

## MENSIS. [CALENDARIIUM.]

## MERENDA. [COENA.]

## METAE. [CIRCUS, p. 90, a.]

## METALLUM. [VECTIGALIA.]

METOICI (μέτοικοι), the name by which, at Athens and in other Greek states, the *resident aliens* were designated. They must be distinguished from such strangers as made only a transitory stay in a place, for it was a characteristic of a *metoicus*, that he resided permanently in the city. No city of Greece perhaps had such a number of resident aliens as Athens, since none afforded to strangers so many facilities for carrying on mercantile business, or a more agreeable mode of living. In the census instituted by Demetrius Phalereus (B. C. 309), the number of resident aliens at Athens was 10,000, in which number women and children were probably not included. The jealousy with which the citizens of the ancient Greek republics kept their body clear of intruders, is also manifest in their regulations concerning aliens. However long they might have resided in Athens, they were always regarded as strangers, whence they are sometimes called ξένοι, and to remind them of their position, they had on some occasions to perform certain degrading services for the Athenian citizens [HYDRIAPHORIA]. These services were, however, in all probability not in-



tended to hurt the feelings of the aliens, but were simply acts symbolical of their relation to the citizens.

Aliens were not allowed to acquire landed property in the state they had chosen for their residence, and were consequently obliged to live in hired houses or apartments. As they did not constitute a part of the state, and were yet in constant intercourse and commerce with its members, every alien was obliged to select a citizen for his patron (*προστάτης*), who was not only the mediator between them and the state, through whom alone they could transact any legal business whether private or public, but was at the same time answerable (*εγγυητής*) to the state for the conduct of his client. On the other hand, however, the state allowed the aliens to carry on all kinds of industry and commerce under the protection of the law; in fact, at Athens nearly all business was in the hands of aliens, who on this account lived for the most part in the Peiræus.

Each family of aliens, whether they availed themselves of the privilege of carrying on any mercantile business or not, had to pay an annual tax (*μετοίκιον* or *ξενικά*) of twelve drachmae, or if the head of the family was a widow, of only six drachmae. If aliens did not pay this tax, or if they assumed the right of citizens, and probably also in case they refused to select a patron, they not only forfeited the protection of the state, but were sold as slaves. Extraordinary taxes and liturgies (*εἰσφοραί* and *λειτουργίαι*) devolved upon aliens no less than upon citizens. The aliens were also obliged, like citizens, to serve in the regular armies and in the fleet, both abroad and at home, for the defence of the city. Those aliens who were exempt from the burthens peculiar to their class were called *ισοτέλεις* (*ισοτελείς*). They had not to pay the *μετοίκιον* (*ἀτέλεια μετοίκιου*), were not obliged to choose a *προστάτης*, and in fact enjoyed all the rights of citizens, except those of a political nature. Their condition was termed *ισοτέλεια*, and *ισοπολιτεία*.

**METRETES** (*μετρητής*), the principal Greek liquid measure. The Attic metretes was equal in capacity to the amphora, con-

taining 8 galls. 7·365 pints, English. [*AMPHORA.*] It was divided into

	Galls.	Pts.
1½ <i>κεράμια</i> , each		7·577
12 <i>χοῖς</i> „ .		5·9471
48 <i>χολύκες</i> „ .		1·4867
72 <i>ξέσται</i> „ .		·9911
144 <i>κοτύλαι</i> „ .		·4955

[See *CHOUS*; *CHOENIX*; *XESTES*; *COTYLA*.]  
**METROPOLIS**. [*COLONIA*, p. 100, *b.*]

**MILIA'RE**, **MILLIA'RUM**, or **MILLE PASSUUM** (*μίλιον*), the Roman mile, consisted of 1000 paces (*passus*) of 5 feet each, and was therefore = 5000 feet. Taking the Roman foot at 11·6496 English inches [PES], the Roman mile would be 1618 English yards, or 142 yards less than the English statute mile. The most common term for the mile is *mille passuum*, or only the initials M. P.; sometimes the word *passuum* is omitted. The Roman mile contained 8 Greek stadia.

The mile-stones along the Roman roads were called *milliaria*. They were also called *lapides*; thus we have *ad tertium lapidem* (or without the word *lapidem*) for 3 miles from Rome. Augustus erected a gilt pillar in the Forum, where the principal roads terminated, which was called *milliarum aureum*; but the miles were not reckoned from it, but from the gates of the city. Such central marks appear to have been common in the principal cities of the Roman empire. The "London stone" in Cannon-street is supposed to have marked the centre of the Roman roads in Britain.

**MIMUS** (*μῖμος*), the name by which, in Greece and at Rome, a species of the drama was designated, though the Roman *mimus* differed essentially from the Greek.

The Greek *mimus* seems to have originated among the Greeks of Sicily and southern Italy, and to have consisted originally of extemporary representations or imitations of ridiculous occurrences of common life at certain festivals. At a later period these rude representations acquired a more artistic form, which was brought to a high degree of perfection by Sophron of Syracuse (about a. c. 420). He wrote his pieces in the popular dialect of the Dorians and a kind of rhythmical prose.

Among the Romans the word *mimus* was applied to a species of dramatic plays as well as to the persons who acted in them. It is certain that the Romans did not derive their *mimus* from the Greeks in southern Italy, but that it was of native growth. The Greek *mimos* were written in prose, and the name *μῖμος* was never applied to an actor, but if used of a person it signified one who made grimaces. The Roman mimes were imitations of foolish and mostly indecent occurrences, and scarcely differed from comedy except in consisting more of gestures and mimicry than of spoken dialogue. At Rome such mimes seem originally to have been exhibited at funerals, where one or more persons (*mimi*) represented in a burlesque manner the life of the deceased. If there were several *mimi*, one of them, or their leader, was called *archimimus*.

These coarse and indecent performances had greater charms for the Romans than the regular drama. They were performed on the stage as farces after tragedies, and during the empire they gradually supplanted the place of the Atellanæ. It was peculiar to the actors in these mimes, to wear neither masks, the *cothurnus*, nor the *soccus*, whence they are sometimes called *planipedes*.

MINA. [TALENTUM.]

MINES. [VECTIGALIA.]

MINOR. [CURATOR; INFANS.]

MINT. [MONETA.]

MIRMILLO'NES. [GLADIATORES.]

MISSIO, the technical term used by the Romans to express the dismissal of soldiers from service in the army. There were three kinds of *missio*:—1. *Missio honesta*, which was given to soldiers who had served the legitimate number of years;

*Missio causaria*, which was granted to soldiers who could no longer bear the fatigue of military service on account of ill health; and 3. *Missio ignominiosa*, by which a man was excluded from the service in the army for crime or other bad conduct.

As regards the *missio honesta*, it was granted by the law to every soldier who had attained the age of 46, or who had taken part in 20 campaigns, and to every

horseman who had served in ten campaigns. The legitimate time of service was called *legitima stipendia*.

The *missio ignominiosa* or *cum ignominia* was inflicted as a punishment not only upon individuals, but upon whole divisions and even whole legions of an army, and it might be applied to the highest officers no less than to common soldiers. In dismissing soldiers for bad conduct, it was generally expressed that they were sent away *cum ignominia*, but sometimes the *ignominia* was not expressly mentioned, though it was understood as a matter of course.

In all cases of *missio* it was necessary to release the soldiers from the military oath (*sacramentum*) which they had taken on entering the service. The act was called *exactoratio*. During the time of the republic and the earlier part of the empire, the word *exactorare* simply signified to release from the military oath, without implying that this was done *cum ignominia*; but during the later period of the empire, it is almost exclusively applied to soldiers dismissed *cum ignominia*.

MISSIO. [GLADIATORES, p. 191, a.]

MITRA, (*μῆτρα*). 1. An eastern head-dress, sometimes spoken of as characteristic



MITRAE FEMALE HEAD-DRESSES.

of the Phrygians. It was also the name of a head-band or head-dress worn by Greek women, which was made of close materials. It must be distinguished from the *κεκρύφαλος*, or *reticulum*, made of net. [RETICULUM.] 2. A belt. [ZONA.]

**MODIUS**, the principal dry measure of the Romans, was equal to one-third of the amphora, and therefore contained 1 gall. 7-8576 pints English. It was divided into

	Pints.
2 semimodii, or semodii, each =	7-9288
16 sextarii - - - "	.9911
32 heminae - - - "	.4955
64 quartarii - - - "	.2477
128 acetabula - - - "	.1238
192 cyathi - - - "	.0825
768 lingulae - - - "	.0206

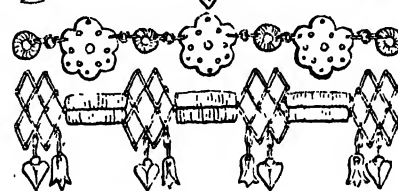
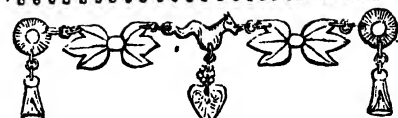
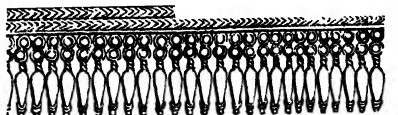
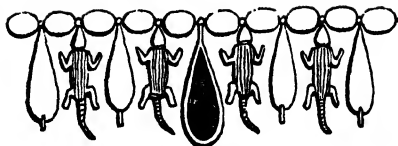
The modius was one-sixth of the medimnus.

**MONETA**, the mint, or the place where money was coined. The mint of Rome was a building on the Capitoline, and attached to the temple of Juno Moneta, as the acrium was to the temple of Saturn. The officers who had the superintendence of the mint were the *Triumviri Monetales*, who were perhaps first appointed about b. c. 269. Under the republic, the coining of money was not a privilege which belonged exclusively to the state. The coins struck in the time of the republic mostly bear the names of private individuals; and it would seem that every Roman citizen had the right of having his own gold and silver coined in the public mint, and under the superintendence of its officers. Still no one till the time of the empire had the right of putting his own image upon a coin: Julius Cæsar was the first to whom this privilege was granted.

**MONEY**. [ÆS; ARGENTUM; AURUM.]

**MONILE** (*δρακος*), a necklace. Necklaces were worn by both sexes among the most polished of those nations which the Greeks called barbarous, especially the Indians, the Egyptians, and the Persians. Greek and Roman females adopted them more particularly as a bridal ornament. They were of various forms, as may be seen by the following specimens:—

## MUSEUM.



MONILIA, NECKLACES.

**MONTHS**. [CALENDARIUM.]

**MONUMENTUM**. [FUNUS, p. 186, a.]

**MOSAICS**. [DOMUS, p. 144, a.]

**MOURNING** for the dead. [FUNUS.]

**MULSUM**. [VINUM.]

**MUNERA/TOR**. [GLADIATORES.]

**MUNICEPS, MUNICIPIUM**. [COLONIA; FOEDERATAE CIVITATES.]

**MUNUS**. [HONORES.]

**MUNUS**. [GLADIATORES.]

**MURALIS CORONA**. [CORONA.]

**MUSCULUS** was a kind of vinea, one of the smaller military machines, by which the besiegers of a town were protected.

**MUSEUM** (*μουσείον*), the name of an institution founded by Ptolemy Philadelphus, about b. c. 280, for the promotion of learning and the support of learned men. The museum formed part of the palace, and contained cloisters or porticoes (*περίπατος*), a public theatre or lecture-room (*ἐξέδρα*), and a large hall (*οἶκος μέγας*), where the

learned men dined together. The museum was supported by a common fund, supplied apparently from the public treasury; and the whole institution was under the superintendence of a priest, who was appointed by the king, and after Egypt became a province of the Roman empire, by the Caesar. Botanical and zoological gardens appear to have been attached to the museum.

**MYSTÉRIA.** The names by which mysteries or mystic festivals were designated in Greece, are *μυστήρια*, *τελεταί*, and *θργια*. The name *θργια* (from *θργα*) originally signified only sacrifices accompanied by certain ceremonies, but it was afterwards applied especially to the ceremonies observed in the worship of Dionysus, and at a still later period to mysteries in general. *Τελετή* signifies, in general, a religious festival, but more particularly a lustration or ceremony performed in order to avert some calamity, either public or private. *Μυστήριον* signifies, properly speaking, the secret part of the worship, but it was also used in the same sense as *τελετή*, and for mystic worship in general.

Mysteries in general may be defined as sacrifices and ceremonies which took place at night or in secret within some sanctuary, which the uninitiated were not allowed to enter. What was essential to them, were objects of worship, sacred utensils, and traditions with their interpretation, which were withheld from all persons not initiated.

The most celebrated mysteries in Greece were those of Samothrace and Eleusis, which are described in separate articles. [**CABEIRIA**; **ELEUSINIA**.]

## N.

**NAE'NIA.** [FUNUS, p. 184, a.]

**NAMES.** [NOMEN.]

**NATA'TIO, NATATÓ'RIMUM.** [BALNEUM, p. 54, b..]

**NAVA'LIA**, docks at Rome where ships were built, laid up, and refitted. They were attached to the emporium outside of the Porta Trigemina, and were connected with the Tiber. The emporium and *navalia*

were first included within the walls of the city by Aurelian.

The docks (*νεώσοικοι* or *νεώρια*) in the Peiræus at Athens cost 1000 talents, and having been destroyed in the anarchy by the contractors for three talents, were again restored and finally completed by Lycurgus. They were under the superintendence of regular officers, called *ἐπιμεληταὶ τῶν νεωρίων*.

**NAVA'LIS CORO'NA.** [CORONA.]

**NAVARCHUS** (*ναύαρχος*), the name by which the Greeks designated both the captain of a single ship, and the admiral of a fleet. The office itself was called *ναυαρχία*. The admiral of the Athenian fleet was always one of the ten generals (*στρατηγοί*) elected every year, and he had either the whole or the chief command of the fleet. The chief officers who served under him were the trierarchs and the pentecontarchs, each of whom commanded one vessel; the inferior officers in the vessels were the *κυβερνήται* or helmsmen, the *κελευσταί* or commanders of the rowers, and the *πρωῖται*, who must have been employed at the prow of the vessels.

Other Greek states who kept a navy had likewise their navarchs. The chief admiral of the Spartan fleet was called *navarchus*, and the second in command *epistoleus* (*ἐπιστολεύς*). The same person was not allowed to hold the office of *navarchus* two successive years at Sparta. [EPISTOLEUS.]

**NAUCRA'RIA** (*ναυκραρία*), the name of a division of the inhabitants of Attica. The four ancient phylæ were each divided into three phratries, and each of these twelve phratries into four *naucraries*, of which there were thus forty-eight. What the *naucraries* were previous to the legislation of Solon is not stated anywhere, but it is not improbable that they were political divisions similar to the demes in the constitution of Cleisthenes, and were made perhaps at the time of the institution of the nine archons, for the purpose of regulating the liturgies, taxes, or financial and military affairs in general. At any rate, however, the *naucraries* before the time of Solon can have had no connection with the navy, for the Athenians then had no navy; the word *ναύκραπος* therefore cannot be derived from *ναύς*,

ship, but must come from *ναῖα*, and *ναῦκρος* is thus only another form for *ναῦκληρος* in the sense of a householder, as *ναῦλον* was used for the rent of a house.

Solon in his legislation retained the old institution of the naucraries, and charged each of them with the equipment of one trireme and with the mounting of two horsemen. All military affairs, as far as regards the defraying of expenses, probably continued as before to be regulated according to naucraries. Cleisthenes, in his change of the Solonian constitution, retained the division into naucraries for military and financial purposes; but he increased their number to fifty, making five for each of his ten tribes; so that now the number of their ships was increased from forty-eight to fifty, and that of horsemen from ninety-six to one hundred. The statement of Herodotus, that the Athenians in their war against Aegina had only fifty ships of their own, is thus perfectly in accordance with the fifty naucraries of Cleisthenes. The functions of the former *ναῦκρος*, or the heads of their respective naucraries, were now transferred to the demarchs. [DE-MARCHI.] The obligation of each naucrary to equip a ship of war for the service of the republic may be regarded as the first form of trierarchy. As the system of trierarchy became developed and established, this obligation of the naucraries appears to have gradually ceased, and to have fallen into disuse. [TRIERARCHIA.]

NAVIS, NAVIGIUM (*ναῦς*, *πλοῖον*), a ship.

The numerous fleet, with which the Greeks sailed to the coast of Asia Minor in the Trojan war, must on the whole be regarded as sufficient evidence of the extent to which navigation was carried on in those times, however much of the detail in the Homeric description may have arisen from the poet's own imagination. In the Homeric catalogue it is stated that each of the fifty Boeotian ships carried 120 warriors, and a ship which carried so many cannot have been of small dimensions. What Homer states of the Boeotian vessels applies more or less to the ships of other Greeks. These boats were provided with a mast

(*ιστός*), which was fastened by two ropes (*πρότοις*) to the two ends of the ship, so that when the rope connecting it with the prow broke, the mast would fall towards the stern, where it might kill the helmsman. The mast could be erected or taken down as necessity required. They also had sails (*ιστία*), but only a half-deck. Each vessel, however, appears to have had only one sail, which was used in favourable winds; and the principal means of propelling the vessel lay in the rowers, who sat upon benches (*κληῖδες*). The oars were fastened to the side of the ship with leathern thongs, in which they were turned as a key in its hole. The ships in Homer are mostly called black (*μέλαιναί*), probably because they were painted or covered with a black substance, such as pitch, to protect the wood against the influence of the water and the air; sometimes other colours, such as *μῆλτος*, *minium* (a red colour), were used to adorn the sides of the ships near the prow, whence Homer occasionally calls ships *μυτοπάρηοι*, i. e. red-cheeked; they were also painted occasionally with a purple colour (*φοινικοπάρηοι*). When the Greeks had landed on the coast of Troy, the ships were drawn on land, and fastened at the poop with a rope to large stones, which served as anchors [ANCORA]. The Greeks then surrounded the fleet with a fortification, to secure it against the attacks of the enemy. The custom of drawing the ships upon the shore, when they were not used, was followed in later times also. Homer describes in a passage in the *Odyssey* the building of a boat. Odysseus first cuts down with his axe twenty trees, and prepares the wood for his purpose by cutting it smooth and giving it the proper shape. He then bores the holes for nails and hooks, and fits the planks together and fastens them with nails. He rounds the bottom of the ship like that of a broad transport vessel, and raises the bulwark (*ἱκρία*), fitting it upon the numerous ribs of the ship. He afterwards covers the whole of the outside with planks, which are laid across the ribs from the keel upwards to the bulwark; next the mast is made, and the sail-yard attached to it, and lastly the rudder. When the ship is thus far com-

pleted, he raises the bulwark still higher by wicker-work, which goes all around the vessel, as a protection against the waves. This raised bulwark of wicker-work and the like was used in later times also. For ballast Odysseus throws into the ship *βλή*, which, according to the Scholiast, consisted of wood, stones, and sand. Calypso then brings him materials to make a sail of, and he fastens the *ὑνέαι*, or ropes which run from the top of the mast to the two ends of the yard, and also the *κόλοι*, with which the sail is drawn up or let down. The *πόδες* mentioned in this passage were undoubtedly, as in later times, the ropes attached to the two lower corners of the square-sail. The ship of which the building is thus described was a small boat, a *σχεδία* as Homer calls it; but it had, like all the Homeric ships, a round or flat bottom. Greater ships must have been of a more complicated structure, as ship-builders are praised as artists. A representation of two boats is given on p. 30., which appear to bear great resemblance to the one described above.

The Corinthians were the first who brought the art of ship-building nearest to the point at which we find it in the time of Thucydides, and they were the first who introduced ships with three ranks of rowers (*τρίηρεις*, *triremes*). About B. C. 700, Ameinocles, the Corinthian, to whom this invention is ascribed, made the Samians acquainted with it; but it must have been preceded by that of the *βίρηες* (*δίηρεις*), that is, ships with two ranks of rowers, which Pliny attributes to the Erythraeans. These innovations, however, do not seem to have been generally adopted for a long time; for we read that about the time of Cyrus (B. C. 550), the Phocaeans introduced ships with long and sharp keels, called *πεντηκόντοροι*. These belonged to the class of long ships of war (*νῆες μακράς*), and had fifty rowers, twenty-five on each side of the ship, who sat in one row. It is further stated, that before this time vessels called *στρογγύλαι*, with large round or rather flat bottoms, had been used exclusively by all the Ionians in Asia. At this period most Greeks seem to have adopted the long ships with only one rank of rowers on each side; their name varied

accordingly as they had fifty, or thirty (*τριακόντοροι*), or even a smaller number of rowers.

The first Greek people who acquired a navy of importance were the Corinthians, Samians, and Phocaeans. About the time of Cyrus and Cambyses the Corinthian triremes were generally adopted by the Sicilian tyrants and by the Corcyraeans, who soon acquired the most powerful navies among the Greeks. In other parts of Greece, and even at Athens and in Aegina, the most common vessels about this time were long ships with only one rank of rowers. Athens, although the foundation of its maritime power had been laid by Solon [*NAUCRAMIA*], did not obtain a fleet of any importance until the time of Themistocles, who persuaded them to build 200 triremes for the purpose of carrying on the war against Aegina. But even then ships were not provided with complete decks (*καταστρώματα*) covering the whole of the vessel. A complete deck appears to have been an invention of later times. At the same time when Themistocles induced the Athenians to build a fleet of 200 sail, he also carried a decree, that every year twenty new triremes should be built from the produce of the mines of Laurium. After the time of Themistocles as many as twenty triremes must have been built every year both in times of war and of peace, as the average number of triremes which was always ready was from 300 to 400. Such an annual addition was the more necessary, as the vessels were of a light structure, and did not last long. The whole superintendence of the building of new triremes was in the hands of the senate of the Five Hundred, but the actual business was entrusted to a committee called the *τριηρωποιοί*, one of whom acted as their treasurer, and had in his keeping the money set apart for the purpose. Under the Macedonian supremacy the Rhodians became the most important maritime power in Greece. The navy of Sparta was never of great importance.

Navigation remained for the most part what it had been before: the Greeks seldom ventured out into the open sea, and it was generally considered necessary to remain in